EDITOR'S FOREWORD

OUR picture cover of an irrigation scene in Japan suggests planting time in the Sunrise Kingdom. And so it is. Mr. Ebizawa, who writes on "A Vision and a Plan," was a delegate from the National Council of Kumiai Churches in Japan to the National Council of Churches in America. He has long been known as a leader of religious education in Japan. He has just been called from Sapporo, in the far north, to an even more important position in Kyoto, a pastorate close by Doshisha University. For more regarding our Japanese friend see *Neighbors*, a pamphlet of Hero Tales published by the American Board and the Woman's Boards.

WE call attention to Dr. Rowland's article on "Church Music in Japan." Dr. Rowland has been interested in the development of hymnology, in the training of choirs, and in practically everything pertaining to church music in Japan ever since he reached that land as a missionary in 1886. No one has been more successful along this line than he, and certainly no one can write from a richer experience.

THE question pertaining to the treatment of Japanese in California is made particularly prominent at this time in view of the possible passage of a law by Congress abrogating the treaty with Japan and annulling the so-called Gentlemen's Agreement, and the passing of a House Immigration Bill excluding from admission into the United States all "aliens ineligible to citizenship." This alone makes David Starr Jordan's article timely and valuable.

PROFESSOR KENDRICK of Wellesley allows us to print what she gave at the Annual Meeting of the Woman's Board last fall. We also would draw attention to the article by Miss Howey of Abbot Academy, Andover.

THE relief work that is going on in Japan, and the necessity of helping our Kumiai brethren in their effort to rehabilitate the churches of Tokyo and Yokohama, must be emphasized at this time. The Congregational churches of America are still far behind on their quota of $100,000.

WE are giving an extra page to Dr. Patton's *World Window*. This feature of the *Herald* is meeting with marked success. It seems to be just what many have been desirous of getting for a long time.

LETTERS and News Notes and other features of the *Herald* are of special interest to those who follow the missionaries closely. We refer also to the suggestions regarding summer conferences. Read over the list and make your selection at once. Prepare to send choice delegations for your church's sake.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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RELIGIOUS REVOLUTION IN TURKEY

THERE was no other way for the Republic of Turkey to maintain her position as a sovereign state in the sisterhood of nations but to disfranchise Mohammedanism. A Mohammedan state must recognize the Koran and the traditions of Islam as the final word in the making and execution of law. The removal of extra territoriality by the abrogation of the capitulations at the Lausanne Conference in the treaties there signed made it imperative that Turkey should create a body of civil laws that would merit the commendation at least of the countries with which she had assumed treaty relations. This could not be achieved without the creation of a new body of civil laws, and such a body of law could not be created without the abrogation of the traditional religious laws. In order to accomplish this there must be a complete separation of Church and State. By the banishment of the Caliph of Islam and the complete separation of Church and State, Turkey is in a situation to proceed to set her house in order.

By this act, Turkey puts herself on a par with the United States and all other countries that refuse to control religion by the State or to permit the State to be controlled by religion. As in the United States, no religion is to be taught in public schools. Turkey's attitude toward private schools in this respect is not yet defined. This startling act does not imply that the chief religion in Turkey will not continue to be Islam and that in the mosques there will not be religious instruction. In the same way Christian peoples will continue to teach Christianity in the churches.

The banishment of the Caliph is a bold and unprecedented step in the history of a Moslem religious state. By this act Turkey ceases to be a Moslem state, although its Grand General Assembly and its entire official body may be Moslems. The majority of the people in Turkey are Mohammedans, but by this *coup* of Mustapha's the state becomes free to make its laws harmonize with the law of nations.

Mustapha and his party in power have been under criticism in Turkey from the religious or clerical element because of their lack of religious zeal. The imperialists sided naturally with the opposition as the Caliphate lay in the royal line. The two could not be reconciled. The new state in Turkey could not maintain its position in the sisterhood of nations shackled by the customs and traditions of Islam, where the Koran must be consulted before an act of parliament could become law, and before a judge could render a decision.

By this act the way is cleared for Turkey to become a progressive state unhampered by religious traditions. For the first time in history a Mohammedan state has voluntarily abdicated her religious authority. Turkey loses her former place as the dominant Islamic state. Pan-Islamism, so far as national leadership in Turkey is concerned, is dead. If the Moslem world wishes a Caliph, a residence must be sought in some other state, a new religious center established and a Caliph installed.

So far as one can see, this radical change will have no discouraging effect upon American educational, religious, philanthropic, or any other interests in the country. Some of the greatest obstacles hitherto encountered have arisen from the restrictions of Islam applied through the officers of the state.

This latest act by Turkey seems to present possibilities of changes which will demonstrate to the world the sincere desire of the party in power to meet fairly the expectations of those who trusted her sufficiently to sign treaties with her at Lausanne. J. L. B.

THE WORLD WINDOW

Through our February "World's Window," we saw building a new university at Mukden, Manchuria, which is destined to feed the higher life of one of the mightiest provinces of Asia. Comes now the news of a similar movement in the far northwestern provinces of Kansu and Shensi. The governors of these provinces have secured two hundred acres of land and buildings containing more than six hundred rooms for the plant of the new Northwestern University at Hsian. Work will begin this spring, and an enrollment of about two hundred students is already assured. The chancellor will probably be Mr. Fu Tung, who is a graduate of Japanese and European universities. This is a yet further instance that among the destructive forces so evident in China there are notable strides being made along soundly constructive lines. Kansu province, "where the mountains walked," in spite of its remoteness, perhaps because of it, has abounded in a virile population, among whom Mohammedans occupy a conspicuous place. It was in this section that the Chinese race took its rise. Mission work is being conducted in Kansu by the China Inland Mission; in Shensi, by the American Board (northern half), and the English Baptists (southern half).

¶

The American Bible Society has just celebrated the centennial of the translation of the Bible into Mandarin Chinese by the famous missionary Robert Morrison. The occasion was fittingly observed by a luncheon in the Hotel Biltmore, where addresses were made by the Hon. Sao-Ke Alfred Sze, Chinese minister to the United States; the Rev. J. Leighton Stuart, D.D., president of Peking University; and Dr. Haven, of the American Bible Society. In 1822 the American Bible Society made a grant of $3,000 to help in the publication of the first Chinese Bible, the British and Foreign Bible Society making even larger grants. The Bible is now available in China in thirty-nine different languages, dialects, and colloquials, and has become the "best seller" throughout the Chinese Republic. The circulation of the Bible in China in 1920, in whole or in portions, reached 6,014,857 copies.

¶

Direct wireless between France and her colony in Indo-China was inaugurated on January 24. The terminal stations are Bordeaux, on the Bay of Biscay, and Saigon, on the South China Sea, a distance of 6,250 miles. The messages between France and her Asiatic colony will pass over the barren steppes of Central Asia, over the majestic peaks of the Himalayas, and down to the plains of Southeastern China. Incidentally, a large number of adjoining points in Indo-China will come under the benefit of this rapid transit of thought.

Dispatches from Tokyo state that despite the fact that the Japanese navy suffered severe losses by reason of the earthquake, the government has stood by the agreement of the Washington Conference, and scrapped all the naval vessels called for. The government announces that the requisite number of ships are now rendered "incapable of further warlike service." The *International Interpreter* comments upon this event in an article entitled, "Japan Keeps the Faith."

¶

The Japanese Diet, in which there are twenty-two Christian members, has under consideration a bill which, if made into law, will do away with the licensed prostitution system—the Yoshiwara—in Japan. The bill was introduced in December by one of the Christian members.

¶

Premier Kiyoura, of Japan, has been holding a series of religious conferences for the purpose of enlisting the aid of religious leaders in an effort to raise the popular morale from the depression into which it was plunged by the earthquake of last September. In these unprecedented gatherings, the influence of Christianity upon the national life of Japan is recognized as on a parity with that of Shintoism and Buddhism. The conferences were made up of the chiefs of the principal Buddhist temples, Shinto shrines, and Christian churches, each group meeting in a section by itself. In addressing the meetings, the Premier emphasized the spiritual havoc wrought by the earthquake, recalling that the Emperor had found it necessary to issue a rescript, warning his people not to deviate from their patriotism and their faith in Japan's future. "Despite this," said the Premier, "regrettable tendencies exist, including mockery of their religion and the faith of our fathers."

¶

The Cape-to-Cairo railroad, whose completion was prevented by the War, is being pushed with commendable dispatch, in the hope of an early closing of a gap of 1,200 miles or so between the present termini on the north and the south. Just now the problem is how to cross the Zambesi River. The crossing of this mighty stream just below the Victoria Falls was accomplished years ago by means of a single-span steel bridge, the loftiest structure of its kind in the world. After painstaking investigation by London engineers, it has been decided to throw another bridge across the stream higher up, at Sena. The structure will be in three parts: a stone embankment 5,500 feet long across the low lands adjoining the main channel, a gantry 1,350 feet long, and the main bridge across the Zambezi itself 4,150 feet long; the total length of the three

ions being 11,000 feet, or a little over two miles. e cost is estimated at over three-quarters of a lion sterling.

¶

Upon the advice of the International Missionary ncil, which federates the Protestant foreign mis- n boards of the world, the British Colonial Office decided to appoint an "Advisory Committee on ive Education in British Tropical African De- dencies." In taking this important step, the office been influenced considerably by the recommen- ions of the Phelps-Stokes Educational Commis- n, which was sent out at the request of the sion boards a few years ago. The thought is t both government and mission school education uld be brought up to the best modern ideas in matter of adapting education to the practical ds of the people, and inculcating character as fundamental thing. The committee which will ise the government on these matters is composed prominent educators, bishops of the Church of gland, and Colonial governors, to whom is added name of Mr. J. H. Oldham, secretary of the ernational Missionary Council, and the origina- of the idea. The findings of this committee are ly to influence the welfare of millions of natives ropical Africa.

¶

At the last session of the Bombay Legislative ncil, a resolution was passed recommending that e untouchable classes be allowed to use all public ering places, wells, and *dharamshalas* (rest ses) which are built and maintained out of lic funds, or are administered by bodies appointed government, as well as public schools, courts, es, and dispensaries."

¶

Full returns for the recent election in Albania cate a Liberal Party of 35 seats; the followers Ahmet Bey, 24 seats; Popular Party, 18 seats; ependent Groups, 26 seats; total, 103. Sixty- t Mussulmans were elected, 26 of the Orthodox rch and 9 Catholics. The Liberal forces are idered to be in the ascendant.

¶

King Hussein of Mecca and the Hedjas, having red independence for his kingdom, as a result is alliance with Great Britain during the World , is establishing diplomatic relations with the ing countries of the world. He has appointed Fuad Shatara as minister to the United States. Shatara, by the way, is a naturalized citizen he United States, having taken out citizenship rs while a student of medicine at Harvard. He native of Palestine. *Time*, in commenting upon appointment, states that it is the first time an envoy has been sent to a Christian country e the days of the Arabian rule in Spain.

Dr. Paul Harrison, known as "the Apostle of the Desert," who has spent fourteen years in Arabia in missionary work, and who will return immediately, states that after thirty years of missionary labor, there are not more than ten Christians, and not a single Christian church in Arabia. "Missionaries never have been able in all these years," he says, "to break down the barrier which Mohammed placed before his people thirteen centuries ago with just five words: 'There is no God but God.'" In spite of the extreme difficulty of the missionary task in the home of Islam, Dr. Harrison returns sustained by his faith in the ultimate conquest of the gospel of love.

¶

Under the advice of Mr. W. M. Shuster, former financial advisor to the Persian Government, and Mr. A. C. Millspaugh, present financial advisor, the Persian Government has entered negotiations with American financiers for the building of a system of railroads and post-roads. It has been stated (on what authority, we do not know) that the Persian Government has decided to sell part of its great collection of crown jewels, possibly including the famous Mogul Diamond, weighing 280 carats, in order to raise money for this construction work.

¶

Coincident with the news that the Angora Assembly has voted to abolish both the Caliph and the Caliphate, comes the translation into English of the treaty between Turkey and Afghanistan negotiated recently in Moscow. This treaty of alliance is based, first, upon the fact that "an era of awakening and deliverance of the Eastern world has begun"; and second, upon Turkey's demonstrated supremacy in the Moslem world *by reason of her possession and control of the Caliphate.* On this last point the language is explicit: "Turkey, having for centuries given guidance to and rendered distinguished service to Islam, and holding in her hand the standard of the Caliphate, Afghanistan, in this connection recognizes the leadership of Turkey." One is entitled to ask what will now be the attitude of Afghanistan and the other Mohammedan states toward the present Turkish *régime.*

¶

The Turkish authorities are not carrying their secularistic policy to the extent of abolishing Friday as the sacred day of the Moslem world. On the contrary, the police authorities of Constantinople have issued an order directing all Christian institutions to observe Friday as the Moslem Sunday. The order is not as unreasonable as it might appear, when we consider that hitherto in the commercial centers, three Sundays per week have been observed, the Moslems holding up business on Fridays, the Jews on Saturdays, and the Christians on Sundays. The disadvantage of having only four clear working days in a week is so obvious that the

Christian and Jewish forces are likely to accommodate themselves to the new arrangement, and possibly such a concession will serve to help rather than to hinder their cause. An order exempting American institutions, especially allowing Robert College and the American Woman's College to conduct classes on Friday, has recently been rescinded by the Turkish minister of public instruction.

¶

Rarely do we hear of Turkestan. It has been considered not only an unoccupied, but an unoccupiable field. It seems, however, that the Swedish Covenant Mission for twenty-five years has maintained in Turkestan a missionary of rare personality, Rev. M. Raquette. Forbidden to work, he has kept right on all these years. Just now the Chinese mullahs (Mohammedan mosque leaders) are very bitter towards him. Of course, the results have been meager, but M. Raquette has held the ground for Christ, and some day Turkestan will open wide to the Gospel. The British Consul at Kashgar, the capital of Turkestan, bears high testimony to M. Raquette's work: "He has won the good will of the people." All honor to this lonely outpost of the Kingdom, and all honor to the people in Sweden who have kept him there, without any big statistics to buoy up their hopes.

¶

At the Commencement exercises of the American University of Cairo, President Watson delivered an address, in which he spoke of character in education, stressing the element of faith in God—a living, loving, approachable God. When he finished the address, Prince Mohammed Ali, a leading member of the royal family, brother of the ex-khedive, who was present, spontaneously arose and rushed up to the platform and shook hands with Dr. Watson, while the crowd went wild with enthusiasm. Twenty young men were graduated in this first class, all trained according to the ideals of moral character outlined by President Watson.

¶

Rome gives out little information of her missionary operations in non-Christian parts of the world. It is known that the work of her "propaganda" is extensive in China, India, and Africa. The directory of Christian Missions in India (Protestant) publishes a synopsis of the Roman missions in that country. There are forty-two districts covering India, Burma, and Ceylon, forming one hierarchy. There are eight ecclesiastical provinces. The church has 1,482 residential stations, with 2,800 priests. Its seminaries for the religious orders and for priests number 89. Its educational institutions and orphanages are 345, in addition to 3,000 elementary schools. Historically, its work began in 1489. Numerically, the Roman Catholic Church is the largest section of Christ's Church in India.

The mission boards working in Latin-America are federated through a Committee on Coöperation, of which Mr. Samuel G. Inman is the executive secretary. In his annual report, Mr. Inman demonstrates that there has been an encouraging growth of religious work carried on by the Protestant denominations. The chief efforts of the committee have been put forth in Brazil, Chile, Cuba, Mexico, Venezuela, and Argentine. As one might expect under the conditions prevailing in the Latin world, especially in South America, the stress has been laid on the improvement of education and social conditions rather than on Protestant religious propaganda.

¶

Dr. M. Carey Thomas, former President of Bryn Mawr College, has recently returned from an extensive trip in Europe, carrying her as far as Constantinople. At a recent interview in her home at Bryn Mawr, she expressed the opinion that if the elder statesmen would get out of the way and let men under forty manage public affairs, Europe's problems would soon be in the way of solution. Miss Thomas is strongly in favor of the United States joining the League of Nations, as the result of what she saw and heard abroad. She is particularly interested in the Near Eastern problems, and expressed the belief that if the Americans had been on hand when the British battleships steamed up the Bosporus, "the greatest and the most beautiful city in the world would have been saved for civilization." Moreover, "all our American schools and missions, to which the lives of American teachers and American dollars have been given for a century, could have carried on their beneficial educational work."

¶

According to Julius H. Barnes, President of the American National Chamber of Commerce, the total population of the world may be classified about like this: "In North America—United States and Canada —120,000,000 people, with a high standard of living and an advanced social and political philosophy. In other continents, perhaps 300,000,000 people whose standards of living, whose culture and aspirations may well be classed as similar to our own. Then, 200,000,000 people who have left definitely the status of primitive people and are beginning to acquire, in shelter, clothes, and food, in living possessions and living habits, something of those things which stamp an advancing living standard. And then we have besides, in this great world, the vast aggregate of 1,200,000,000 people living just above the edge of simple barbarism; people who need clothes and shoes and better housing, and a thousand necessities and comforts, who need the surroundings and the habits which lessen illness and defer death; people who need, more than all else, the intellectual stimulation which develops mentality, and, with it, the ability to create, to preserve, to acquire, and to use."

WORLD'S SUNDAY SCHOOL CONVENTION, TOKYO, 1920
Prof. H. Augustine Smith leading chorus in Imperial Theatre

CHURCH MUSIC IN JAPAN

By GEORGE M. ROWLAND

THE Japanese people are not especially musical, nor do they have music of their own in the Western sense of the word. They do of course ve music, but it is neither natural nor joyous. fty years ago the voice was not only used in an natural way, but was trained to be unnatural. the case of girls it was often trained by over-use l strain in the cold, out-of-doors atmosphere till voice "cracked" and came to resemble somewhat voice of a boy or man.

Indigenous melodies, such as they are, are not ilable for church uses for the two reasons that, t, being composed according to a scale somewhat embling the minor scale of the West, the tunes are to be plaintive, somber, mournful; and, second, y have wrong associations. In the first instance se native tunes are by their very nature unfitted express the Christian Gospel. Theirs is not a od news" sentiment.

This somber character of the tunes is doubtless to the century-long influence of Buddhism, which ards the world and life not as things to enjoy, as things to escape. The hope is not a heaven eternal blessedness, but a Nirvana of escape from ividual personality.

Our Buddhist friends are now imitating Christian thods in the use of hymn singing as in other ngs. They borrow our *Sam*-BI-*ka* (Hymnal), nge the words "God," "heaven," and the like to their teaching, preserve our tunes bodily, call the ult "*Sam*-BUK-*ka*" (Buddha), and sing in their day schools and elsewhere. This practice can only result in one of two ways: either the hymns will be emasculated; or the young people will imbibe the element of joy and hope of which Christian hymns are the vehicle. It is interesting to note here that some of our most thoughtful Christian brethren complain that many of our hymns are too pessimistic. Does our Western Christianity need to rediscover its gladness?

The second fact that unfits Japanese melodies for church use is that they are largely associated with objectionable, sometimes even obscene, words, which so stick to the tune as to render it practically unfit for ethical and religious expression. In some cases it would be worse than putting Matheson's beautiful "O Love, that wilt not let me go" to the tune "Yankee Doodle." There are in our Hymnal two Japanese tunes, only, out of a collection of some 600 hymns; and even these are not widely used.

DRAWBACKS AND DIFFICULTIES

Because of the lack then of available material ready to hand, Western tunes have been used from the beginning almost exclusively. For the hymns themselves, moreover, resort was largely had to translations of Western hymns. There were no good translators, and so the missionaries did the best they could. Such early efforts were only temporary. None of them were destined to long life. Some were absolutely laughable, so hard is it for a Westerner to do literary things into this Japanese language. Fortunately, however, a few Japanese poets have

given us a few original hymns set to Western tunes. One young pastor of my acquaintance aspires to produce occasionally both hymn and tune for the use of his own congregation. Very likely others have

OSAKA CHURCH CHOIR: LEADER, MISS ARITA, A GRADUATE OF KOBE COLLEGE

a similar aspiration. But these things belong to the future. Up to the present the musical portion of church worship, having been the singing of translations of Western hymns set to Western tunes written in a Western scale, has been an exercise in a foreign tongue, so to speak; and that, too, a foreign tongue for which there has been comparatively little taste.

A further handicap to the use of foreign hymns and tunes in the Japanese church is that whereas in the West a whole word is often sung to a single note, in this syllabic language, only a single syllable is sung to a note. For "God" it is *Ka-mi;* for "heart," *ko-ko-ro;* "holy," *se-i na-ru ka-na;* "crown," *kan-mu-ri;* "angels," *Mi-tsu-ka-i-ta-chi;* for "God's Love," *Mi-i-tsu-ku-shi-mi.* The above are confessedly rather extreme though real examples. They will illustrate how only a fraction of the meaning of an English or a Latin stanza can be expressed in a stanza of Japanese translation.

Translation itself is, moreover, a difficult task. The language runs with fair facility in lines of five or seven syllables, but not so naturally in six or eight syllables. The effort, therefore, to express poetic sentiment in the forms of Western poesy but in the language of Japan is fraught with not a few difficulties. For example, we make no effort at all at rhyme in our Japanese hymns, whether they be translation or original. This, however, is less of a loss than one might at first suppose. Nor do we pay much attention to accent. Scansion fares badly in Japanese hymnology.

MUSICAL PROGRESS THROUGH THE CHRISTIAN CHURCH

Despite all these difficulties, however, a few Christian workers, who have known the value of sacred song, have for upwards of a half century kept on patiently, precept upon precept, line upon line, here a little and there a little, producing hymns, sometimes with scant success and occasionally with ridiculous failure; and teaching the tunes with only moderate success at the best. The larger portion of the congregations are not able to read music, and so sing only by ear, if indeed they sing at all. Moreover, an edition of the Hymnal with words only is largely used. One is reminded of the Irishman who "had no ear for music and couldn't read a note, but 'just fiddled be main sthrength.'" The wonder is that our congregations sing as well as they do.

The teaching of tunes has been done in the congregation, in the Sunday school, in the mission schools, everywhere, persistently. Latterly, too, Western hymn tunes have been taught to a considerable extent in the public primary schools to the one-part leading by the baby organ. This is a real advantage, because the baby organ tells the truth at least about half tones and other peculiar intervals, if only the right key is pressed. Thus little boys and girls in school are catching the major scale of the West and picking up a few tunes which they learn to sing with a fair degree of accuracy. The little organ in both church and public school, and the foreign teacher if he is a bit musical, are doing a foundation work and producing within and without the church an ever-increasing number of young people whose ears are trained and who are able to sing with considerable accuracy and with a good degree of understanding and expression. To aid in the appreciation of the hymns themselves, the late Rev. T. M. MacNair left us "The Story of the Hymns," and Pastor Ebizawa, of Sapporo, has written "The History of the Hymns."

PROGRESS IN SECULAR CIRCLES

While these things have been doing in church and in school, a different type of Occidental music has been introduced through another agency. The Imperial Japanese Army and Navy, patterned in other particulars after Western models, must have its bands and orchestras to discourse martial and

SAPPORO (KUMIAI) CHURCH CHOIR, TAKEN MAY 31, 1923, WITH THE SISTARE MEMORIAL ORGAN

also cultural music. Here again the West is the only up-to-date model, and so Western music, taught by Western instructors, according to Western methods, is now discoursed on Western instru-

ments in barracks and on battle ships. These bands and orchestras are heard on occasion at civil and social functions, where they add greatly to the enjoyment of music lovers and incidentally increase the taste for such music.

The Ueno School of Music in Tokyo and other music schools, both in the capital and in other cities, taught and inspired in the first instance by European musicians, are constantly turning out graduates fitted for concert work, for teaching in schools, and for leading orchestra, band, and chorus.

TRAINING IN WESTERN MUSIC

Certain mission and Christian schools and colleges have departments of music, and their student bodies have their glee clubs and choruses and bands and orchestras. A half-dozen years ago an American young man, born in Japan, who has a taste for music, made some inquiries and investigations with reference to the possible founding of a special school or department in some college or university for the sole purpose of promoting the development of church music. The hopes of some of us were a good deal raised. The conclusion reached by the young man was that there was a field for such a school; but that he was not the person to develop the plan. We are still, therefore, waiting for some specialist to take the lead in something that will promote church music effectively for the whole Christian community. If we cannot make such a man, we shall have to wait for him to be born.

A few pastors and other Christian workers had visited Europe and America from time to time, had learned the real value of sacred song, and had come back to their work here with a new appreciation of its esthetic, its inspirational, and its persuasive power, and with a purpose to utilize that power in their own congregations.

A score of years ago there had been a world convention of Christian young people from some twenty-five different nations of the earth, gathered in Tokyo for a week of inspiration and fellowship. No special attention was given to music as such; but as we sang Christian hymns together, to the same tunes, singing in six different tongues at once —English, French, German, Japanese, Korean, and Chinese—with a quota of good leading voices, there was an unstudied but strong impulse in the line of sacred music. This impulse resulted in a gradual development in the churches for many following years.

PROFESSOR SMITH'S GREAT CHOIR

Then came the World's Sunday School Convention in 1920, where much attention was given to music and pageantry. This work was under the direction of Prof. H. Augustine Smith, of Boston University. Some of the world's best music was sent from America in advance. Choruses were formed in schools, in provincial cities, at Karuizawa, wherever singers could be gotten together. These choruses, each under a local director, studied the music till there was a good degree of familiarity with a number of standard oratorio and other compositions. Finally these local choruses thus prepared separately were brought together in one grand chorus of a thousand voices. Final drill was under

THE MIRIAM CHOIR, DOSHISHA GIRLS, KYOTO

the skilled baton of Professor Smith himself. Though perhaps nine-tenths of the voices were Japanese, the singing was mostly done in English. Accompanied by the Imperial Naval Band—a case where a military force gladly lent itself to a distinctly peaceful purpose—an effect was produced which had never been dreamed of by most of the Japanese assembly. The effect was not for the hour only. There was aroused a keen desire and purpose to make more of music and hymn right here amongst ourselves in the everyday life of our churches.

Since the 1920 Convention, and in part at least because of its influence, church choirs are doing more than ever before both by way of leading congregational singing and also of rendering occasionally some special music. Not a few choral societies are studying and promoting the use of Western music. Some of these are outside the regular church activities; but even so Christian men and women make up a good portion of their membership and furnish to a good degree their inspiration.

During these last years, moreover, Japan is hearing some of the best musicians of the world. Hoffman and Fritz Kreisler are now in Japan, being heard with increasing appreciation in public and private concerts. Other artists, vocalists, pianists, violinists, are frequent visitors. Opera companies from abroad are not infrequently heard in Tokyo and other large cities. Thus the taste for Western music in general is being cultivated. This has its influence upon the use of music in the churches. Some churches that cannot have real singers introduce the phonograph into even the Sabbath worship. Since there are no good records of sacred song in Japanese, records in English are used. Plans are making now, it is reported, for the production of Japanese records of sacred choruses.

KUMIAI CHURCH MUSIC

In October, 1922, the sessions of the National Council of Kumiai (Congregational) Churches were dignified and uplifted by interspersing well-chosen hymns. For the first time there was a special director for each session, who, with the aid of a special organist, really led the assembly in sincere musical expression. For the first time, too, in the history of the Council, *church music* as a subject for discussion and illustration found a place on the regular program. This again aroused new enthusiasm among the churches. A central committee was appointed by the Council to further the development of this form of religious expression in church life. In April, 1923, under the encouragement of this committee, inspiring sacred concerts were given in Kyoto and Osaka by a chorus of voices selected as far as possible from all the Kumiai churches of the three large central cities of Kobe, Osaka, and Kyoto. The committee is further engaged in the not easy task of making a collection of anthems and other special music for the use of choirs. Choir

The violin, piano, and reed organ are fast winning a place in the home life of Japan, yet the *koto* abides. This is a sort of lyre evolved from Chinese models. Its notation is quite complicated. It is doubtful if it ever will be used in Christian services.

leaders are now to a certain extent working together, consulting, exchanging music, giving mutual encouragement, while each, to a degree never before experienced, is making valuable contributions to the worship in his own church.

In our (Sapporo) Church School a choir of little girls from nine to twelve years of age sing on occasion in two parts. The adult choir is leading effectively the congregational singing, and rendering besides now and then a special hymn or anthem as these latter can be secured, the Japanese words arranged and the music learned. This last is something of a task when music reading is in its initial stage. Besides the inspirational value of worship in song before the sermon, I believe that in our own congregation the message of the sermon is not infrequently deeply impressed upon the heart and will of the worshiper by a fitting hymn sung by the choir after the sermon. Finally Stainer's "Sevenfold Amen" after the benediction prepares the congregation to rise with the sense of God's real presence.

HIGH HOPES AND ASPIRATIONS

We may not have so much native musical taste and ability in Japan as, for example, the Bulgarian people have. But the Japanese by the very persistence of their nature, despite what sometimes seems a marked fickleness and by their aptness at specialization—qualities which have enabled them to succeed in the use of other things practical and cultural which they have adopted from other peoples—are bound to succeed in the use of Western music, perhaps in the production of a music of their own. They will probably erelong produce tunes written after Western models with a distinct Japanese smack. When they get to writing hymns out of personal religious experience, we may expect that such hymns will express something new and original; that, like their little seventeen or thirty-one syllable poems, they will suggest as well as express—perhaps suggest more than they express. Our aims and hopes are high. Their ultimate realization, however, we do expect.

JAPAN IN CALIFORNIA

By DAVID STARR JORDAN

MUCH has been written, and much more has been said, in regard to the "Japanese Menace" in California. I do not regard the presence of Asiatic people as a menace, but they do constitute a problem. Every alien people constitutes a problem in some degree. In California we have had a Chinese problem, and a problem, sometimes even a menace, arises when people of other nationalities try to carry over their communistic, fascistic, Sinn Fein, Mafia, or Tong troubles into America. There is also a potential menace in the fact that Eastern people generally readily believe anything of California except what is true.

To begin with, there are several things concerning organization of the state which are not true.

It is not true that any considerable number of persons in California desire an increase of Oriental laborers, or of any other whose presence tends to stratify society or to lower our average of intelligence. It is not true that the "gentlemen's agreement" of Root and Takahira has been violated in a single case as far as known. It is not true that the Japanese Government is trying or has ever tried to gain a foothold in California or anywhere else in America. It is not true that the problem in California is that of excluding Orientals.

The point at issue is that of fair treatment for those already legally here. Aliens in America are in a sense wards of the nation. To discriminate among them is an international affair—apparently outside the rights or duties of a Federal State. To adopt any other view would, I think, be perilous to national stability. The anti-Japanese statute of 1922 was passed by a referendum, only half the persons voting at the election approving it, and these largely through the supposition that the issue involved was exclusion, not merely restriction of personal rights. A statute proposed by a small minority, subject to no amendment or revision, may become a law in California, valid until set aside by the courts. One can hardly imagine a more reckless mode of handling international affairs.

It is probably true that the Japanese now produce most of the crop of small fruits in California. There would perhaps be very few berries without them. It is also likely that in certain hamlets Japanese children outnumber the whites. Whether their holdings involve "the best agricultural lands" is open to question. In some cases, as on the poor soils about Florin and on the islands in the Sacramento River, Japanese have made waste land highly productive.

The birth rate is undoubtedly high among Japanese farmers and laborers. It is so among other races similarly placed; for the birth rate among all peoples depends on social conditions, not on racial differences.

The younger Japanese everywhere quickly acquire the American spirit. Except in looks, they are more easily "Americanized" than immigrants from most parts of Europe. Fortunately, they marry chiefly within their own race, the Shinto reverence for heredity being strong with them.

"Mikado-worship," as commonly described, is largely fiction.

Conditions in Hawaii and the Philippines are often unfairly stated. A single example is pertinent. The attorney-general of California, inventor of the evasive and insolent phrase, "aliens ineligible for citizenship," in a recent argument before the Supreme Court, is quoted in the press as saying: "We have already lost the Philippines; the Japanese dominate there now."

It is a fact that the Japanese people are not naturally pioneers, and few, except traders or officials, remain in a cold country or a hot one. According to statistics of the Philippine customs-bureau (quoted in the *Christian Science Monitor* of 25th May, 1923), the population of the Philippines is about 10,250,000. Of these, 63,070 are foreigners. They are divided as follows:—

Chinese	43,802	British	1,148
Japanese	7,806	German	286
American	5,776	French	183
Spanish	3,945	Swiss	125

The records show that 1,352 Japanese came to these islands in 1919, and 952 in 1920. In 1921, 11,222 left to return to Japan, leaving 7,806 to "dominate the islands" and exclude Americans. If we have "lost the Philippines," when did we ever have them? It is understood that we merely hold the sovereignty in trust; and, of our people, only officials and traders have ever cared to remain long on the islands. Manila, a city of 283,628 inhabitants, has 6,017 merchants, 27 of them being Japanese. The Japanese are not willing to settle even in their own tropical island, Formosa. Except under conditions of exceptional wages, none but the homeless will emigrate. The saying is: "We like to stay at home, where our customs fit us like a garment."

Conditions in Hawaii have been also the source of futile lament. The attorney-general asserts that we have lost these islands, too. At the time of annexation in 1900, the sugar plantations of Hawaii were mainly owned by Americans and worked by imported serfs; 60,000 of these being Japanese, 26,000 Chinese, and 8,000 Portuguese. There are 20,000 Caucasians and 38,000 Hawaiians. The Japanese then constituted forty per cent of the total population, a percentage which is the same today. Annexation put an end to serfdom, and the Japanese took over much of the small business. They monopolize the fishing, for they take the big tunas and spearfishes of the open sea, which the Hawaiians never tried for. The fish markets are, however, wholly in the hands of Chinese, who exact very high prices for their wares.

Whenever Uncle Sam annexes foreign territory he must expect the people already there to remain, even though the land may be thereby "lost" to him.

The real "menace to California and to the nation" lies in the practice of politicians of stirring the popular heart as a means of carrying elections. Incidentally it helps the militarists to regain the ground lost in the Washington conference. For the time being, suspicion, fear, and hate were abated or abolished on both sides of the Pacific. Even the appeals of the Secretary of War for defence against "the enemy" fell cold. The now crestfallen militarists of Japan have had the same experience except that, more politely, they refer to "the imaginary enemy." General Yamanishi, for example, declares that "unless the fear of war is kept before the people they will lose interest in military training." Just so; and in California as well, in spite of full-page advertisements in our journals setting forth the perilous condition of an imperfectly armed nation in face of "the enemy." The recent great catastrophe in Japan has brought out the innate friendliness of the people of California towards our afflicted neighbors. For the time it has silenced all wanton criticism.

The present "gentlemen's agreement" serves the purpose of exclusion better than any statute could. It is, however, extra-legal and should be replaced by a treaty. The Japanese Government seems willing to do anything which in reason we may ask. But they have the duty and the right to be consulted whenever any legislation is likely to affect their nationals; and for any action taken the United States must be responsible, not a state or a municipality. The decision in the Shimonoseki affair is a precedent for demanding this.

It will be remembered that, in 1863, the prince of Choshu fired on certain foreign ships passing through Japanese waters. The Japanese Government disclaimed responsibility, throwing the blame on the prince. But the Powers did not know Choshu and collected an indemnity of three millions of dollars. Our Government recognized this as excessive and returned the whole amount received ($750,000, with interest) to Japan, thus establishing itself in the high esteem of a sensitive and grateful people. It cannot afford to adopt a different policy. The best thing I ever heard Roosevelt say was this: "It always pays for a nation to be a gentleman!"

A VISION AND A PLAN

By AKIRA EBIZAWA

FOR the Christianization of Japan the writer has every reason to believe that the work along lines of religious education is the most effective means available. The situation in Japan is quite different in this respect from that of other fields. Counting the number of converts gained in their revival campaigns must be supplementary to educational efforts. Our experience proves that even in Japan the majority of members added to the church are those who have attended Sunday schools in their childhood.

YOUNG JAPAN IN IMA-DEGAWA KINDER-GARTEN (B.)

If the Christian churches and missions in Japan could stress educational equipment, better teaching force and organization, the results would be remarkable in the course of a decade only. At present Christian education here is applied to only a small part of our children and youth. The following statistics are significant:—

There were 304 Christian kindergartens and 300 non-Christian; yet the non-Christian kindergartens had 41,000 pupils as against less than 10,000 in Christian schools.

The Christian primary schools of Japan numbered 20 in 1920. The non-Christian schools amounted to over 25,000. These had over 8,000,000 pupils; while the score of Christian primary schools had less than 3,000.

There were 321 non-Christian middle schools in Japan in 1920, with 156,000 stu-

GLORY KINDERGARTEN (I.)—A LESSON IN CIVICS, KOBE, JAPAN

Is this the Australian ballot?

AISHIN KINDERGARTEN (P.), AT TOTTORI, JAPAN

dents. In the same period there were 34 Christian middle schools, with 9,000 pupils.

The Christian girls' high schools numbered 52, with 11,000 pupils, while the non-Christian girls' high schools numbered 408, with about 108,000 students.

And so the story might go on, proving that boys and girls studying under Christian auspices form a very small percentage (one thirty-eighth) of the students of the land.

Thus the vital need of an educational campaign by Christians in Japan is readily seen. The writer

SUNDAY SCHOOL RALLY AT AKASAKA PALACE YARD
Welcome to the Japanese Crown Prince when he returned from Europe

would like to see a National Movement developed which would aim to reach all schools and all students throughout Japan with religious instruction. Such a plan would call for the coöperation of all mission boards and churches and for the national Sunday School Association of Japan. These would have to come into closer coöperation with the educational department of the Government.

The writer has a vision: he sees the possibility of Christianizing the entire nation of Japan, bringing his fellow-countrymen one by one to Christ. And this is how he would go about it:—

1. *Develop a national movement of religious education, sending lecturers into every town and school.*
2. *Secure the aid of prominent English and American men to help in this.*
3. *Promote the plan of week-day religious instruction in coöperation with the public schools of Japan.*
4. *Urge Christians to make the church school more effective educationally.*
5. *Organize a kindergarten in every church and make it a real basis for a church school.*
6. *Establish as many Christian schools as possible throughout the country.*
7. *Promote the publication of Christian literature, especially on matters pertaining to education, psychology, and religious education.*

MY FRIENDS IN THE SUNRISE KINGDOM

By MARTHA HOWEY

I MIGHT as well tell you at once that I am a woman with an obsession. My obsession is that misunderstandings, whether personal, social, industrial, or international, are not only unpleasant and sometimes tragic, but are stupid and quite unnecessary. You can imagine, therefore, with what delight I accepted an opportunity to work at Kobe College for a year, and get to know our neighbors across the Pacific, with whom our fate is so closely bound up.

Toward the end of my stay, I was visiting a missionary in one of the provinces. A number of the men of the village, finding that a foreign teacher was there, came to ask questions; and they asked me the most intelligent questions I have ever tried to answer. It was all done through an interpreter. After about two hours, I said: "Isn't it my turn for a question? Ever since I have been here I have been told that there is a wall between the Japanese and the foreigner. I have been here for nearly a year and I have not yet seen the wall. Where is it?"

Like a flash, one man answered: "I think you did not bring it with you." They all agreed that there is no wall between the Japanese and the foreigner unless some one builds it. The Japanese may build it, or the foreigner, or both, but it does not exist by nature. One of the young men, who is very much interested in friendship across the Pacific, put the matter very clearly: "There is no friendship without understanding; and there can be no real friendship between America and Japan as long as Japan thinks America is so much better than she is, and America thinks Japan is so much worse than she is." If we are to be good friends with that country that looks to us for leadership at pres-

ent, we must set our own house in order, for it becomes increasingly evident that where America fails, Japan is almost sure to fail also.

In the education of Japan many countries have had a share. Germany and France contributed ideals for the educational system and greatly stimulated her political thought. But America has given more than any other nation, more than all others together, perhaps, in money and schools. Especially has it given initiative in education for women. Education seems to me to be the absorbing passion of the Japanese. One of their reasons for hating the military system is that it takes time from their education. But with that great desire for education there come great dangers; and one of the essentially hopeful signs is their dependence on English, for through their study of English literature they come to know some of the sanest and most enduring ideals of the human race. They feel that English is the international language of the East—a strange fact, illustrated at the Far Eastern Olympic Meet, where athletes from China, Japan, and the Philippines could speak together in English only. English teachers in the public schools are therefore in great demand, and they are very hard to get. For that reason Kobe College made a special effort to have her graduates accredited by the Government. They can now teach without any preliminary government examinations; and in the schools where they are, Christian influence is assured.

MISS HOWEY VISITING KOBE COLLEGE

Long ago the Japanese realized that, although the position of women had not been high for many centuries, woman was still the heart of national progress. If she rose, the nation would rise; if she were kept to her low and ignorant state, the nation could not reach its full development. The Women's University at Tokyo was founded by Naruse, because he was convinced of this truth. If women are to attain the height that they should, they must counteract the dangers that come with new knowledge by the spirit of Christianity. Christianity gives them poise, the right kind of thinking.

The literature of the day shows the new woman, but it also shows the old attitude of men toward woman. However, there are many men who respect the new position of woman, and do not assume a patronizing attitude toward her. Among them is the new dean of Kobe College, Mr. Hatanaka, or George Wainwright, as some of you knew him. He had been for a long time a leading pastor in the church. At first, I felt that he was a man's man and should not leave church work to go into a woman's college. Now, I am convinced that from his new position, he will be able to make a contribution of incalculable value toward the right readjustment of the social relations of men and women in modern Japan.

Perhaps the greatest changes that are perceptible in the new Japan are changes due to materialism. When the Empire opened its gates to the world, Japan looked about and saw that the countries that were playing great parts were materialistic. On one side materialism in Japan has led to great development of industrialism; it has brought about the hasty organization of trade unions, and farmers' leagues, for which there are not enough wise leaders; and yet men who are studying the conditions closely say the situation is developing fast. There is another side to the materialism. Japan has had about enough of it. She was a bit mad on the subject at first, supposing that the greatness of the nations lay in the greatness of their commerce, of their material prosperity. Now she is discovering the truth. Last year I constantly read, in translations from the Japanese press, about a reaction to the old spiritual leaders.

I took occasion to ask Mr. Kanamori about it.

He replied: "It does not mean reaction to the old leaders. It means reaction from materialism. Materialism can never satisfy the people."

Japan appreciates that fact. She is now turning to anybody who offers her spiritual relief. She turns to her old leader Shinrar, to spiritism, or any other ism from the West, or to Christianity. It is that reaction at this moment that makes the situation in Japan so critical. Shall she be Christian? Or shall she take some other religion that will satisfy her craving, in part?

The Japanese consider the missionary a problem. Where is the missionary most needed? The missionary is greatly needed in many lines, for leadership for which the Japanese are not yet prepared. They say: "We want experts. We want people of great consecration. We want people of deep spirituality, of strong character; people who really understand Japan; people who, with us, dare launch out into the deep, so that Christianity may not be an individual affair, but the spirit of Christianity may pervade Japan as she faces all her problems and advances in her national and international life."

Mediocre people are not wanted anywhere: they certainly are not wanted in Japan, if they are foreigners. Japan needs more leaders from the West. It seems to me necessary to help inspire big people to realize that here is a big job for them; and to help side-track the little people to some work at home, in which they may find a measure of usefulness. The crisis in Japan demands our best.

KANYO KUMIAI CHURCH. KOREA

The first Korean organized Kumiai church as photographed in 1912. There are now 150 organized Korean Kumiai churches with 20,000 members and over 100 preachers

IN KOREA AND MANCHURIA

By Rev. C. BURNELL OLDS

IN Korea and Manchuria (where I have recently been on an evangelistic tour among the Japanese) the contrasts between the Japanese sections of the several towns as over against the Korean or Chinese sections are most striking. Where Japanese influence has reached, there is amazing prosperity and a condition of well-being that is even beyond what one is accustomed to see in the homeland of Japan; but where Japanese influence has not reached, there is only the most primitive kind of civilization and very little evidence of progress.

I was very pleasantly surprised by the manifest spirit of good will between the several races everywhere I went. Of course, my observation was not very wide, but all that I heard, whether from missionaries, Japanese, Koreans, or Chinese, led me to the conclusion that as conditions are now there is a pretty general feeling that things are going well. All seem to feel that, at the present time, at least, Japan is doing her best to make relations happy and is sparing no pains in the thoroughgoing development of the country under her control. The school system, as being carried on for the Koreans, seems to leave very little to be desired, so far as one can see. I was of course unable to tell how much of discontent might still be concealed in the minds of the Koreans, but I saw no evidence of it.

In Seoul I met again an old friend, Mr. Ariyoshi, the Inspector General of Administrative Affairs, next in position to Baron Saito, the Governor General. His earnest purpose to do everything possible for the Koreans is quite manifest. All that I heard of his administration was most appreciative. He is a man of earnest Christian character and high ideals. With such a man at the head of things we can rest easy as to the relations between the two peoples.

The development of the Christian enterprise among the Koreans goes right on, with even more hopefulness now than for some years past. I was greatly impressed with the immense Korean congregations, and the large numbers of churches and Christians, in every district we visited. Even though the Japanese in the same communities are gradually coming to a position of predominance, actually in point of numbers in some places, yet their little struggling churches, with only a handful of faithful ones at best, are pitifully meager as compared with the wonderful activity of the Koreans.

In Pingyang, for instance, at our Kumiai (Japanese) meetings on two different evenings only a dozen or so were in attendance each evening, while in the same town where there are several large Korean churches, the largest accommodating 2,000 people, it is not a rare thing to have the buildings filled to their capacity, even for prayer meetings! The Presbyterians have the main work among the Koreans here, and they have a splendid middle school and college and seminary, and in the district they have some 400 or 500 churches with perhaps 40,000 or 30,000 members. The Methodists have a fourth as

many in their Korean work, most of the latter being under the care of one missionary. The Japanese don't seem to be troubled by the discrepancy, however, nor stimulated at all by the great earnestness of the Koreans.

The same thing was to be seen in Manchuria also, though in so far as concerns the physical plant and equipment of the three churches visited, things are about as fine as could be desired. The church buildings are magnificent, amazingly so in comparison with the meager little congregations that used them. It would be quite impossible to account for the discrepancy if one did not know how large a part the South Manchurian Railway has had in the development of each enterprise. The land in each place was an out and out gift from the company, and besides this a large amount of the cost of the building was met by the contributions of the company.

The greatness of the enterprise that this Railway Company has in hand is impressive. Its influence for good throughout the region is immense. It is, of course, primarily a business enterprise, and business is first; yet it is quite evident that the company is manifesting a sincere desire and purpose to benefit the whole country in which it operates. It is furnishing employment for increasing thousands of Chinese and Koreans, and it is ever studying and experimenting so as to give employment to even greater numbers. It is contributing large sums of money for the development of purely philanthropic enterprises, schools, churches, etc., for the native population as for the Japanese. I heard only good words spoken for the company. Every one seems to believe that it is working for the interests of all concerned in the spirit of real service. One might wish that in a town like Darien, where such a spirit of Christian service seems to dominate, the Christian cause as such might occupy a larger place.

A SABBATICAL YEAR IN THE FAR EAST[1]

By PROFESSOR ELIZA H. KENDRICK

THE old law of a "sabbatical year" called for a solemn rest for the land. It was to be a year of no sowing and no pruning, when even that which grew of itself was not to be reaped nor the grapes of the undressed vine gathered. But the modern, academic use of the word is often quite different, the "sabbatical year" of the teacher is often a year of intense cultivation of some corner of her field. This last year for me, however, was more in the spirit of the ancient law, a year when my own field lay fallow while I wandered away from it. But it was not a time of idleness. It was a time of rich experiences and the gathering of many impressions.

One chief interest in journeying around the world was to see with my own eyes all that I could of the work of this Woman's Board of Missions. What to tell of all that I saw is not easy to decide.

1. If I have time to bring before you *three* of the strongest impressions, I will put first the *sense of need for missionary work.* We who are here are prepared to believe that the foreign field needs us, but not all our countrymen are. Coming home across America I fell in with one who said: "These people do not need and do not want us; the best thing that America can do is to keep to herself and become as prosperous as possible without meddling with these others who are satisfied with what they have." It seems impossible that one could say that, who should see with his own eyes the physical needs of the people in India or China or Japan—the need of education, of sanitation, of healing.

But the deepest needs are not the physical needs, for them any more than for us. We who know what the inspiration of Christ means cannot help wishing that these others should know it also. And the nearer we come to them the more we wish it for them; not because we find them so degraded and lost, but just because we find in them so much already that is noble and fine. We long for the completion of their possibilities.

There is great beauty in India—beauty of thought, beauty of mind and soul, and capacity for spiritual understanding. Out of these people so spiritually endowed Christianity makes a rarely beautiful type of character. I can never forget the impression of some of the Indian Christians whom it was my privilege to meet.

You cannot go through China without feeling the quality of the people, their sturdiness, their cheerfulness, their good sense. I think of China as a land of opportunity, especially now, for men of strength and character. But what will men of personal ambition do with these opportunities unless there comes to them something like a Christian motive in life which makes them dedicate their powers unselfishly to the interests of their country?

And what of the Japanese? I confess to having brought away a different impression of the Japanese character from what I had held before. I had thought of them as versatile, gifted, lively. I think of them now rather as grave and serious, industrious rather than quick. In contrast with the Chinese, always chatting and laughing, the Japanese that you meet by the way seem to be silent, thinking their own thoughts, reading much, and often, apparently, reading poetry. Does not this nation, so earnest and so ambitious, need a Christian idealism that will save it from a materialistic and selfish philosophy of life and make it truly progressive and altruistic?

[1] From an address given by Professor Kendrick at the annual meeting of the Woman's Board of Missions in Wellesley, Mass., November, 1923.

All these peoples need Christianity and the world-Christianity of the future needs them. "What in your opinion is the contribution that China has to make to the Christian Church?" I heard some one ask one of the young leaders of the Church in China, and his answer was, "How do I know yet? Give us time!" It hath not yet appeared what these peoples will be, but I am very sure that God has "prepared some better thing for us that we without them cannot be made perfect."

2. If I had time to bring before you only *two* of my strongest impressions, I should not stress this sense of need, but would try first to make you see as I saw the *inadequacy of our provision for meeting the need.*

It is inadequate in comparison with the kind of equipment which we think we need for our own work here at home. To the American teacher who enters for the first time one of these mission schools or colleges the equipment seems pitifully small. I shall never forget a visit to the dormitory of Capron Hall at night. I did not expect living conditions like Tower Court at Wellesley College, but was hardly prepared for quite such "simple life." Lantern in hand, we picked our way over the prostrate forms of girls covering the floors not only of the rooms, but of the verandas, and lying as closely together as girls could lie.

The first thought of the traveler is, "How pitiful! Can we allow this to be?" But perhaps a second thought is, "How much they are making of the little that we provide them with!" Thanks to these simple habits of life our small gifts reach more girls. But the little more that we might give, how much good it would do!

Our provision is inadequate sometimes in comparison with what people have hoped for and have been led to expect. In Madura I was taken to see one of the great Hindu temples. Outside were narrow streets and closely built houses where Brahmin priests live. Opposite the temple was a school where little girls, children of these Brahmins, had been brought together by an Indian Christian and his wife. One of the songs the children sang to us ran: "Thank you in Boston; thank the Woman's Board for all they have given us!" Later I heard that this school might have to be closed. If that decision was made it was probably wise, but I got a new sense of what "retrenchment" means and of the pain it brings.

And always the provision is inadequate in comparison with the great unreached needs. It is a wonderful thing to see the crowds of halt and lame and blind that throng the hospitals like Dr. Hume's in India, or Dr. Love's in China; but one thinks of the masses of sick behind them who cannot get to these hospitals or who do not know of them. One travels miles and miles across the fields of China or the plains of India and realizes that only here and there is there a beginning of Christian work, and that beyond these points are great inland regions where no missionary has ever penetrated.

3. But if I had time for only *one* thought it should be this—the thought of the *greatness of the result* in spite of the meagreness of the means.

In China there are some families that have been Christian for four or five generations, but it is true that their numbers are still small. The individuals who confess themselves Christians are few, but their influence is entirely out of proportion to their number. They are spreading far the knowledge of their new faith; and their higher standards of character are widely recognized.

Other religions also are being permeated by Christian ideas; certain new sects in India have arisen under the influence of Christianity, and in Japan Buddhism has taken on something of its motives and methods.

And then there is the body of missionaries whose influence is far wider than the limits of their special work. One finds them the most commanding personalities in many places, wise leaders and friends, consulted by the people in every need that arises in life. If we have thought of them only as "otherworldly" saints we are forced to enlarge our judgment of them.

Yet they are saints, too, and it is in the saint-hood that they inspire and cultivate that I found the most impressive results of their work. I come back to the thought that the greatest need of men and women, there and here, is the placing in their lives of the principles and the spirit of Christ. In Paotingfu there is a lad who has been rescued from the most dreadful suffering. When found by the missionary doctor he had very little life left in him. Now he sits up in his cot and is wheeled from one bed to another ministering to other sufferers, and the work that he does in that hospital is beyond what any one could do who had not passed through the suffering himself, while the light in his face is a benediction to all who see him. Lives like that are the triumphs of Christianity and only a few of them would make the whole enterprise worth while.

From the roof of the boys' school in Ahmednagar I had a wide view over the whole city—miles of closely crowded houses, temples and mosques and the fields beyond—but the one thing that stood out above everything else, dominating the whole landscape, was the dome of Dr. Hume's church. This picture comes back to me as a symbol of my impression of all these wide lands. The Christian church has been placed there; it occupies as yet very little ground, but wherever it has been planted it stands out as the most dominating force in that region.

To build this church is our task. And not ours alone. We are working in "joyous coöperation"—in coöperation with other Christian nations, with other Christian churches, and with the Christians of India and China and Japan. Let us give ourselves and our resources more whole-heartedly than ever, and let us rejoice more in the quality than in the magnitude of the results.

"THE BUSINESS OF MISSIONS"[1]

A Review of Dr. Patton's Book

By WILLIAM HORACE DAY

"TO interest our business and professional men in the most stupendous undertaking which has been conceived by man is the purpose of Dr. Patton's *The Business of Missions,*" just issued by the Macmillans. The most important thing about any book is to find the right man to write it. What other missionary leader in America could have brought to it just this combination of experience and ability? Here we find the accuracy and comprehensiveness of a survey so abbreviated and tempered to the minds of the busy, as to command unflagging interest. From the opening chapter on "A Going Concern," to the closing challenge, "Do We Mean Business?", the reader is constantly kept on the alert. Not even the merciless demand of the administration of a great Foreign Board has prevented his intimate knowledge and appreciative understanding of the work of other Boards. He keeps his reader constantly in the atmosphere of a universal Christianity facing the whole world task.

Dr. Patton brings still greater fitness because of his unstinted gift of time and strength to the problems of our diversified Kingdom building at home. No adventure in coöperation of real promise has failed to make its appeal to his open-minded consideration. We are not surprised at the statesmanlike quality with which he deals with the outstanding questions of religious life at home and abroad. *The Business of Missions,* vast, varied, successful, is the greatest adventure of our age. In the third chapter we "Face the Problems" and realize that we have scarcely begun to make adequate investment of personality and money if we are to carry this primary task of the church to ultimate consummation. Because adequate giving depends upon adequate knowing, these facts are presented and analyzed.

Very wisely this book has been written primarily for business and professional men who have qualities of leadership. Many forceful men never read a book. They will probably not read this one, but other men of affairs who have not lost the capacity for book reading will be gripped by these brief but comprehensive chapters. No one can read them with imagination or retentive memory without desiring to pass them on. Any one who realizes the difficulty and value of highly efficient business administration with "low overhead" will thoroughly enjoy "Business at Headquarters" and "The Great Partnership." To such men the chapter on "The New World Era" and "Facing the Problems" will afford clear demonstration that the church ought to advance.

Although this book is not in the form of a study text-book, any intelligent leader of a study group will find it a stimulating and valuable basis. The greatest service this book promises to render will be to the ministers. The writer sat recently in a group of alert and discriminating lay church members as they were discussing the growing missionary interest in the churches. A few spoke of their own pastors as constantly bringing missionary material not only in formal sermons, but in frequent illustration of spiritual themes. Two or three said their pastors had no interest in missions whatever. In other cases the ministers considered themselves ardent believers in missions but rarely preached a missionary sermon, used a missionary illustration, or prayed for missions or missionaries. I do not see how this book can fail to afford new stimulus to missionary preaching and praying in the pulpit. As already suggested, many of the most important moral, political, and social problems come under consideration, but light is constantly shed upon most abstract themes by frequent, brief, vivid, and concrete illustration. Sharp first stage sketches of great personalities flash before us. Men like the Blisses of Beirut, Watts Pye of China, Chang Poling, Dr. Allen of Korea, Magee and his twenty coöperators doing the impossible in central Africa, are but random names among several hundred cited; significant groups as widely separated in history as the Shanghai Conference in 1922 seeking to consolidate Chinese Christianity into a great indigenous self-sustaining church and the Haystack meeting at Williams College in 1806.

Do we of the modern church intend to make the winning of the world the business of her life? "There is no greater fact in the world today than the march of Christ among the nations." We waste enormous resources on things which do not count; the only way to correct that folly is to become vividly aware of the things that do count. This book will help us to mean business. Nothing could better illustrate our situation today than to be reminded of Kublai Khan, who sent by Marco Polo his message to the Pope asking for as many as one hundred persons of Christian faith, able to prove that the law of Christ was best and other religions false. The Emperor had asked for a hundred missionaries, the church responded with two. Because the Church of today is being weighed in a like balance, we welcome Dr. Patton's book, *The Business of Missions.* It will help us to be of good cheer and, in His name, to overcome the world.

[1] *The Business of Missions,* by Cornelius H. Patton, D.D. New York: Macmillan Co. Pp. 290. Price, $2.00.

RECENT GRADUATES OF MATSUYAMA GIRLS' SCHOOL

"Are they really Japanese girls? Why, they look just like us!" exclaimed a young woman whose eye fell on this picture. Japanese and American have had similar educational advantages, though the background of home and national life have been so different. Instead of the Oriental training in repression and constraint, these girls of Matsuyama have had the free, happy atmosphere of a Christian school. They have been under the influence of an American missionary principal who places the greatest emphasis on character building.

Miss Olive Hoyt, the present head of the school, is a Maine woman, an alumna of Mount Holyoke College, a missionary educator of over twenty years' experience in Japan. Besides Mr. Nishimura, her efficient assistant, there are nine other Japanese teachers, and a temporary American worker, Miss Helen Fair, who teaches English, gymnastics, etc. The latest bit of good news relating to the school is the appointment by the Woman's Board of Missions of a permanent American associate in Miss Rosamund Clark of Flushing, N. Y., who will go out next summer. English is the only foreign language taught, and the emphatic demand for this and for Western music cannot go unheeded. The new missionary will also help in student activities and athletics.

Another piece of news is the receipt of a legacy from the New Haven Branch of the Woman's Board, which makes possible the first building of a new and adequate school plant. A beautiful site it already has on the slope of the wooded hill, crowned by a picturesque castle, around which clusters the city of some 40,000 inhabitants. But the present school buildings, formerly a Red Cross hospital, can accommodate only about 150 girls, mostly day pupils, and the school lacks the equipment which is necessary to secure government recognition. A gymnasium and a dormitory are two immediate needs, one of them soon to be met. Both pupils and alumnæ are working for a Japanese endowment fund.

As this school for girls, founded nearly forty years ago by a little band of Japanese Christians, was the first for girls in all the region round about, the older graduates are daughters of progressive homes, and many occupy prominent social places. In writing of visits in Tokyo, just before the earthquake, Miss Hoyt says: "I found wealthy, fashionable, efficient, self-sacrificing women, and it was an inspiration to look in their fine faces and realize that this is what my girls may become." We were glad to learn in a later letter that while several of these alumnæ lost their property, no one was killed in the destruction of Tokyo.

One of the latest developments is the publication of a school paper in English, called *The Castle*

News, with a large staff of young editors in the Fourth Year Class. "To our joy, our *Castle News* is to be made by our own powers, not others. It is good to know ourselves, to do one thing by ourselves." This quotation from an editorial paragraph proves that the "Youth Movement" has reached Japan also.

"Spirit is a hard thing to define," writes Miss Fair, in telling of her first impressions, "but it can be felt, and the non-Christian girls who come to mission schools catch it." No one can graduate from the Matsuyama School without a deepening of the life of the spirit, and a desire to do her part to make the world a better place to live in.

WHERE THE YOKOHAMA CHURCH STOOD

KUMIAI STRUGGLES

For several weeks the National Council, through its Commission on International Relations, has been appealing for $100,000 in behalf of the Kumiai Churches that suffered disastrous losses in the earthquake of September 1. Franklin Warner, Treasurer of the National Council, reports the receipt on March 11 of $3,000. The American Board on same date had received $860.

The case of need is indubitable. In Tokyo there are eight Congregational churches; in Yokohama, one. Two of these rank with the largest churches in the Japanese empire. Of these nine churches, four were entirely destroyed, three in Tokyo and one in Yokohama, nothing remaining but a few stones and bricks.

This exhibits only a fraction of their loss, however. While only twelve or fifteen members lost their lives, pretty nearly everybody lost his home. Many lost all their property and all their sources of income. In one church of 250 families only six houses were left. Moreover, their places of business, stores, and factories were all wiped out.

The problem of these Kumiai churches now is not only the restoration of their buildings, but also the problem of supporting their ministers for at least a year, until some recovery of income is possible. Moreover, these four destroyed churches contributed annually thousands of dollars for the maintenance of the general work of the Kumiai churches. This they cannot do now, and so the work of the churches throughout the empire is seriously crippled.

Our Kumiai brethren are not sitting down in despair. They are working to provide shelter and food for their families. They are trying to raise money for their churches. One member of one church, who gave yearly five thousand yen to the work of the denomination, has suffered the loss of at least three-quarters of a million dollars. Other members have lost in somewhat the same ratio. Nevertheless, all are seeking to rehabilitate the work and are not in any way "lying down" upon America.

Their resources are such, however, that they must turn to their American friends; and as has been said in so many editorials and articles since the beginning of the year, they need $100,000 from their Congregational brethren in America. This seems to be the least that America can do at this time.

It is a critical hour in Japan. The Christian Cause must not be weakened now. Nothing could be more strategic than the reëquipping of the most influential of these native churches. The opportunity is a rare one for extra Congregational investment in Japan. Indeed, if we do not come forward with the money, we are likely to see the Christian movement in Tokyo and Yokohama, if not in the entire country, set back most disastrously.

Along with this effort on the part of the Congregationalists to raise $100,000 in America, must be placed the effort of the Dutch Reform to secure $200,000, the Presbyterians, $800,000, and the Methodists, $1,600,000.

FROM THE EARTHQUAKE CITIES OF JAPAN

A bunch of letters, some of them written as reports to Secretaries of the American Board, and others addressed to personal friends, tell of the work that our missionaries are doing for the relief of persons suffering from the effects of the great earthquake in Japan. The following account is made up by joining together extracts from these letters.— OTIS CARY.

"The reason for our being in the relief work as a mission is, that money formerly sent to China for famine relief had not all been used; so when the China Congregational people, missionaries and Chinese, heard of our disaster, they cabled to the Board and received permission to use some of the balance in Japan. The Warrens, Gilletts, and Miss Cary were put in charge of the work. Others of the mission have from time to time aided in it.

A Christian preaching tent in the Hijukusho grounds, where the 32,000 bodies were found after the fire

The pastor of Kumiai (Congregational) Church, in Tokyo; four students from the Bible-women's Training School, with a Bible-woman as chaperone; and several women from the different churches as occasional volunteer workers, form our staff. We call our band The China-America-Japan Kumiai Church Relief Band. A Japanese medical charitable society gives the help of a doctor and some nurses.

"The site for our work in Tokyo is contributed by a Kumiai Christian, whose large factory at this place had been burned. The district is one where poor people lived, and in the immediate vicinity of our work is the place where some thirty thousand people, seeking shelter in what seemed a place of safety, were burned to death.

"We knew of one small tent which we might borrow if we needed it—that was the extent of our plant at first. How were we to get anything else in these unusual times? The help has been given as we hustled. We had two large tents, eight army cots, and sixteen blankets (for the workers) loaned to us. Then we got a 24 by 150 feet barracks, all fitted and ready to set up, given us by the Home Depart-

HONGO CHURCH BARRACKS, TOKYO
Formerly one of the largest churches in the city

ment of the Government, and later the material for another small one from the same source.

"Though the house owned by the mission in Tokyo had suffered much damage from the earthquake, it furnished shelter for the missionaries. It was, however, about six miles from where the work was being carried on, and, even after the electric cars began to run, these were so crowded that travel back and forth was very uncomfortable. Miss Cary, therefore, decided to make her abode with the Japanese workers in the barracks, this enabling her to be more economical of time, and also to get into closer relations with those for whom she was working.

At the left, the "obaasan," who looks after the bath; and who says that we "ought to go on the straight road, just as the Book says." Mrs. Gillett is beside her. The background gives a glimpse of the "barracks" in which our Tokyo relief work is going on.

"The bath is the one thing we knew we wanted. We got a tub, all ready to set up, from some goods the Osaka Y. M. C. A. brought up for help. For people who would bathe every day, if possible, you can imagine the pleasure for those that had not had a bath for the forty to fifty days since the earthquake. For days after the tub was ready we could not get the waterworks men to come and turn the water on. The ingenuity of Mr. Gillett in splicing some old burned pipe and getting the water into the tub days before it could otherwise be had would be only to illustrate the value to us in general of his versatility and willingness

to work, for the water had to be carried fifty feet in buckets for several days. At one time as many as three hundred persons a day were coming to the bath; now, admittance is by ticket only, and it is not so crowded.

"A member of one of the churches brought an old woman who was almost without clothes and

The Yokohama barracks, where the Warrens are living since Mr. Bartlett returned to Kyoto

asked if she might have some of the old garments that had been given us to distribute. We found some things that would be suitable, and then she asked, 'Can't you give me some work?' We decided to let her take care of the bath for a day or two. Then she asked if she might stay and sleep nights on the floor of the bathhouse. It was not a suitable place, but we had no better to offer, and she was pathetically grateful for the permission and for the thin old quilt that we let her use. So she became established, and has made herself guardian of the place and of us all. We call her the Angel of the Bath. Now she has three meals a day, and the poor, gaunt old woman has become a different looking person. At the end of her first month of work for us she was paid fifteen *yen* ($7.50) in addition to what else had been furnished her. She was greatly moved and said she ought to have nothing more besides the comfortable place to live and food without anxiety. But that was left as her wages, and on Christmas morning she came with an envelope, saying: 'Please give this to God. I am so happy today and He has given me so much.' In the envelope we found a five *yen* bill, a third of her month's wages.

"We have received three hundred quilts, some old and some new, to give away, and are making every effort to give them where they are most needed. We have also material for making others, and are letting women come in and make them, paying them for their labor, and letting this pay go towards the purchase of what they make. It costs five *yen* to make a quilt, but we are selling for three and a half, since a very poor grade can be bought for that in the city. It hurts to take money for them, but it is far better for the people, and also gives us a little money to carry on with. We received a hundred bundles of clothing from Hawaii. The sacking in which these came we washed, sewed together, and made into covering for quilts. Then from the country clean rice-straw was obtained for the inside of these burlap-straw quilts. Not very expensive, but what will they mean to the families that were the first ones to get them! Three families with an aggregate of eight people were sleeping in a room six feet by nine on the cement floor, with nothing under them. Would they appreciate straw ticks?

"We were urged by the city officials to open a cheap restaurant. Though this had not been our desire, it seemed best to comply. Good, abundant food at a cheap price is a crying need, and with a Christian manager and Christian cooks, we hope our restaurant will be self-supporting.

"The women from the Bible School have a hundred or so children daily for play, hymns, and Bible stories. Four or five evenings a week we give entertainments or have religious services. We had some games the other evening, and one woman said, 'That's the first time I've laughed since the quake.'

"Churches and Sunday Schools in other places sent gifts for the Christmas celebration. Women from one of the city churches distributed nearly two thousand tickets for admission to the grounds. An illuminated tree had been planted on the foundations of one of the destroyed buildings, and around this gathered a happy company. The Bible-woman offered prayer, the story from Luke was read, the so-called 'Billy Sunday of Japan' told the meaning of Christmas, a church choir sang, there were recitations and songs by the children who had been coming to the meetings, and then the distribution of the gifts.

"Somewhat in the same line is what was done on New Year's Day. The Junior Red Cross in

Miss Cary (R.) and Miss Mabel Field (L.) at the Yokohama School on New Year's morning, when the Junior Red Cross gifts were distributed in Honjo.

America had sent presents to the school children of Tokyo, and of these we received for distribution two thousand eight hundred. All schools have a service New Year's morning, and we decided this was the best time to distribute the gifts. The

children had to meet out of doors and it was cold, but all stood so quietly at first. The little ones jumped up and down when they heard about the presents. We had to stay afterwards and teach the boys how to spin the American tops, for they are quite different from those here.

"Work in Yokohama was not organized so soon as that in Tokyo. After a while the Warrens were transferred to the former city. Free use was given of a building sixty feet by twenty-four, one of over fifty barracks erected by the city. The biggest single thing of physical relief that we are doing is to prepare sandwich lunches, with fresh milk, for under-fed children in the school which is housed in the barracks immediately about ours. We have given a hundred tickets to the principal, who has considered it all carefully with his teachers, and they give them to the children who most need help. These lunches cost us about fifteen *sen* (seven and a half cents) and we let the children pay two *sen* apiece, wanting them to have a sense of taking some of the responsibility. We have received clothing of various kinds and various worth and have distributed to those we found were in real need. Local residents who have been leaders in the community for years have been very helpful in our effort to distinguish between the really needy and those who would be glad to find us easy marks for hard-luck stories. On one occasion we put everything we had available into a 'bazaar,' at which

RUINS OF THE BANCHO CHURCH
(Kumiai) at Tokyo, Japan

everything was marked far below its actual value, and we distributed tickets of admission to families we knew to be in greatest need. They were so grateful and, as the responsibility of choice was upon them, none could complain that he did not get so good a thing as his neighbor. This brought in money that could be used right over again in purchase of other needed things.

"Thousands of children of school age were killed in the two cities at the time of the great earthquake. The rest went through experiences that have burned the horror into their hearts, so it is not surprising that when we have a moderately severe earthquake, as we did January 15, they are so excited over it that the day's work is very difficult. Everything we can do to restore a normal attitude toward daily life is effort well worth while. This makes playground work and other recreational features real relief work, and we are glad that Mr. Moran has come to give in each city three days a week directing such activities.

Mrs. Gillett and Miss Cary at table. Mr. Gillett and Mr. Uekuri working on the floor

"In Tokyo one woman was overheard saying to another: 'Why do you suppose the Americans do all this for us?', to which the answer was given: 'Why, don't you know? They are all like this; it is a part of their religion.'

"Work gets more and more interesting and we can see results every day. Last night we had a meeting of about fifty and all were interested. Already we have a group who will make a splendid nucleus for a church in this part of Tokyo. There is a growing feeling that this must be made a permanent plant, that it would be a great loss to close down on such a promising beginning. The 'relief' features should certainly stop by the end of March, but an institutional church could be started here very easily. The Kumiai directors are getting very enthusiastic about it and are even asking that a missionary family be stationed here to carry on the work."

UNCLE SAM: "EVEN IN SYMPATHY AMERICA LIVES UP TO ITS NAME AS THE WORLD'S FIRST."

This cartoon was published by the Tokyo *Asahi*, one of the influential papers of Japan, and commemorates the aid sent by this country to Nippon, following the recent earthquake. It was sent by a high official of the Japan Mail Steamship Company, at Tokyo, to a friend in Boston, who permitted its use by the Boston *Herald*. A translation of the characters on the right side of the sketch is given above.

"FOR THEIR SAKES"

By HENRY SMITH LEIPER

THE Lenten season turns the thoughts of the Christian world to the supreme sacrifice of all history. Its profound meaning leads the mind, at such a season, into deep pondering on the mystery of the spiritual life. Upon our busy churches there falls a hush, and thoughts are called back to the great central facts of the religious life. Even the superficial Christian feels it, and half-wonderingly, perhaps, enters into a compact with his own soul to the end that he may discipline himself by a measure of personal sacrifice. In our land, where "spare change philanthropy" is so often mistaken for the life of sacrificial service, it is hard for even the most practical-minded Christian not to admit that such a time is needed. Our many missionary activities—regarded as the trimmings, the incidental charity, the by-product of the real religious life—would seem to be excluded from the thought of those who rightfully observe the Lenten season, except as missions provide a needed objective for the money saved through the practice of self-denial. But if our missionary activity is not the incidental by-product of our Christianity, if it is the essential outward expression of the vital inner life, we at once realize that to the health and effectiveness of our world-wide work this season's meditations should make fundamental contribution. We turn our thoughts to the inner life: is it vital? Is it Christ-like? In memory of our Master we sanctify ourselves; but even He did not sanctify Himself for Himself. "For their sakes," He said, "I sanctify myself."

"For their sakes!" The old question as to whether we have any religion to export to the next town or to a far-off land has more significance than we sometimes realize. If every one were just like me in his religious life, I wonder how far the churches of the world would approach towards the Master's ideal for them? Shall we not each of us ask that question?

. . . . . .

A Chinese Christian, whose perplexed questionings about the crime, materialism, and blatant paganism in much of America's life, I had tried to answer, once asked me half wistfully, "Are there many Christians in America?"

It is the fruit of the spirit, the wealth of the inner life dominated by Jesus himself that those for whom our Societies labor, both at home and abroad, seek from us. They do not want primarily—if at all—our modern way of living, our systems, our inventions, our conventions, our civilization. When we understand Him better, we understand ourselves. We understand the essential cravings of every human spirit; we know beyond the shadow of a doubt what is the heart of Christianity; we know, in fact, just what it is we have to give, to teach. It is a spiritual attitude, a perception, a faith, a devotion, a power of love.

The love with which Jesus loved his fellow men was marked by the giving of the best He had and all He had, that by such a gift he might call out in them their best. He knew that what He told us our own hearts at their best and truest would confirm. "Our noblest days on tiptoe see into the mystery of the Eternal, eye to eye with Him."

In these dark and forbidding hours in Turkey, with many familiar and confessedly easier approaches to peoples disposed to accept Jesus' way of life rendered wholly impossible, we are forced to ponder what it is "civilized" America has to offer the partly accessible world of Islam. China's fight for pure government is not made easier by what she sees today at Washington. Her struggle for unity is not simplified when she sees the deep divisions that separate the Christians of the West. Japan's problems in the fight against rampant nationalism, militarism, and the aggressive exploiting spirit, are not solved by what she sees in California or in the evasions of the spirit of the disarmament agreements, or in the combination of great interests fighting for oil in the United States, in Mexico, Russia, and Turkey.

We need to use time for thought upon the content of our distinctly Christian message and upon the motive which prompts our giving to all forms of missionary work. Are we engaged in this great activity more or less as a dramatic gesture? Are we covering up the poverty of our own spiritual life by a feverish activity in the interest of others whom we regard with a patronizing condescension? Humility, gratitude, a realization of personal shortcomings, a sense of sin—to use the old phrase—are these things found in our hearts?—We who call others to join with the people of "The Way?"

The Chinese word for a member of a Christian church is "chiao yo," one who has adopted for himself "The Way." Are we all, in truth, people of "The Way?"—"The Wonderful Way of Living," Dr. Bosworth has called it. Just how wonderful is your way of living? and mine?

One official in a church which I recently visited said to me: "If I had my way, I'd rid the world of a lot of the heathen like the Turks and the Bolsheviki, with gatling guns. Get 'em out of the way and then start over again!" That was his plan for making a new start at the wonderful way of living! Is that spirit wholly unknown to any of us? Shall we not in these days study our own hearts to see what tendencies there make us kin to even the unspeakable Turk, the blood-stained Bolsheviki?

Jesus went through those weeks before Calvary knowing that He was to meet men with natures as coarse, brutal, and debased as any to be found

Concluded on page 192

THE BOOKSHELF

Japan and Her Colonies. By Poultney Bigelow. New York: Longmans Green & Company. Price, $5.00.

The son of President Lincoln's illustrious Minister to France, and himself a world-wide traveler and famous author, has given us a valuable book on Japan's modern enterprises in expansion and colonization. Recently in "Yezo," Formosa, and Mongolia, he has made prolonged personal investigations, and his knowledge of both countries and peoples springs from several visits to Japan at various times, as well as from wide travel in many lands. Vivid, winsome, thorough, his book, as far as he holds to his subject, deserves unstinted praise. It comes to us also in an English dress of thick paper, with a good index and illustrations, and its accounts of the empress and the men that do things in Japan are very fascinating. Altogether a book of pleasure and value!

So long as Mr. Bigelow confines himself to the title-subject, he is trustworthy and to be welcomed; but when he gives his opinions about missionaries and their value, he is like even the best built steam locomotive—off the track. He simply flounders in a morass of delusion. We cannot accept his "facts." Hongs, clubs, official entertainments are the last places to get at the truth concerning missions. Having been at the cradle of modern Christianity in Japan, and seen the seed-casting (including schools and dictionary and grammar-making) and the harvest, I for one discount his opinions and conclusions, and should do so if he were my own brother, nearly one hundred per cent. Nor can I, as a student of the ethnic religions, accept most of what Mr. Bigelow has written on these points. Few nations or governments have, in time past, been more bitter and thorough-going persecutors of alien traitors than Japan and China. As for the snap judgments of commercial promoters, club, and hong men (for the most part), there is no coin struck in the United States mint small enough to express my idea of their value. Nor is there any historic religion known to me that has not been propagated by human effort. Moreover, all of the older statesmen whom Mr. Bigelow mentions—the creators of 1868—are, in their foreign equipment and initial mental outlook, the product of Christian missions.

In a word, we must put difference between the facts; observedly a cosmopolitan traveler and a charming writer, and his subjective opinions. I personally would like all Americans of narrow ethnic views to read this book. It tends to reinforce the view generaled in my mind, at Philadelphia in 1860, that God has a great work to do in this world to His own glory and for the good of the race.

WILLIAM ELLIOT GRIFFIS.

Following the Dramatic Instinct. By Anita B. Ferris. Pilgrim Press. Price, 75 cents.

We have had a number of interesting but theoretical and often difficult and technical books on dramatics, and their application to religious and missionary education. Miss Ferris's book is anything but that. It is short, it is practical, it is simple, and it is packed with useful material and information. Perhaps no one in the country had so much actual experience in dramatic work with children, young people, and adults as Miss Ferris in her comparatively few years of active work before her sudden death about a year ago. She has left in this little book a splendid and helpful monument for religious and missionary leaders in the church. If only for three chapters the book would be more than worth its seventy-five cents. Every one of the other chapters is almost as valuable, however.

In chapter three Miss Ferris has given us a graded program based on the use of dramatics, beginning with their simplest form in the acting of a story and running through a play for adults and the pageant as a piece of community service. In chapter four she has shown us exactly how to prepare original dramatic material from a simple story or from a passage in the Bible or from the life of a missionary. For example, on page 53 she shows how a class in a Sunday School, as a Missionary Service before the main school, can work out a short episode, telling the story of Mackay and the winning of his first convert. She shows us how to take chapter four of "The Black Bearded Barbarian" and develop it to make the scene. This is but one of the helpful items in this chapter, both missionary and Biblical. The chapter closes with an excellent presentation of the project method as applied to dramatics. In chapter seven the leader is provided with a complete bookshelf on all types of helpful material.

R. I. S.

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. University of Chicago Press. Pp. 75. Price, $1.00.

This meaty little book, designed especially for missionaries, is noteworthy for the sympathetic attitude it takes towards the faith it sets forth and the people it pictures. It is thoroughly appreciative of all the idealism and noble ethical teachings to be found in Buddhism and sees many Buddhists in the company of those who are not far from the Kingdom.

There is no attempt to burden the reader with a systematic treatment of the tenets of this religion, though that information is given in graphic form as we get glimpses of the religious life of the people. The chapter on the three typical funeral scenes is especially entertaining. We see the religion as it really is, with the differences that characterize it in the three countries, described: viz., Burma, Ceylon, Siam. It is more somber, for instance, in Ceylon than in Burma, where the human throng at a festival are spoken of as "gay human

butterflies" and delight to go to the "funerals of the monks."

This adaptability of Buddhism and its tendency to modify its form and spirit are seen in the changes that are being introduced by some of the educated people who have come in touch with Christianity. They are grafting some Christian ideas on to their faith. Professor Saunders is not disturbed by this transformation, but rather welcomes it, and gives us his reason for doing so: "The more this tendency prevails, the easier may the transition be from Buddhism to Christianity. Its prevalence suggests that the old religion is failing to satisfy its best adherents."

The missionary who comes with this sympathetic, appreciative spirit and with an insight into the meaning of this movement will find a point of approach for the presentation of his message. Those who have known the meaning of vicarious sacrifice, of prayer; who have known what it is to yearn for peace and hope for heaven; who have seen much in common between their Buddha and the Christ, will be ready to listen to the "real Gospel" that the missionary brings. That they need this Gospel the author, who is under no delusion as to their burden of sin, makes us keenly aware. He sees among them a hard field of labor, but one that may bring rich rewards. One working among them may have the privilege of training some "St. Paul or an Origen or an Augustine of the East." What this work means the writer knows from his ten years of missionary experience in these lands.

JOHN BICKNELL.

The Land Systems of Mexico. By George McCutcheon McBride. New York: American Geographical Society, Research Series No. 12.

The important place that the land question has had in the Mexican Revolution makes this book of special importance. It is an authoritative and unbiased discussion of the question. The first six chapters are taken up with the description of the geography of the country, the great Hacienda or Rough system where individuals hold estates of millions of acres and the Collective Holdings belonging to the Indians, but largely taken from them during the Diaz *régime.* There follows a most interesting discussion of the Agrarian Revolution which has been going on during the last twelve years, and which still is the most important question before the Mexican Government.

The Social Revolution in Mexico. By Edward Alsworth Ross. New York: The Century Company. Price, $1.75.

A book from Prof. E. A. Ross, of the University of Wisconsin, is always interesting. Ever since he wrote the "Changing Chinese" the public has looked to him for interesting sociological studies on various different parts of the world. His book, "South of Panama," is an important contribution to the study of social and educational conditions in South America. The social revolution in Mexico is Dr. Ross's latest study. It is characterized by his usual spirit of fairness and sympathy about those of whom he is writing.

The most important chapters treat of "The Mexican People," "The Sickness of Mexico," "Politics," "Land Reform," "The Labor Movement," "The Church," "Public Education." Professor Ross's general conclusion is that the Mexicans are not quite as wide-awake as some others, but that they can make good if given a chance. Such a chance they have never had up to the present time.

Students of Mexico will not find anything particularly new in the book, but the general reader who wants to know something of what all the past decade of turmoil in Mexico has meant will find this book enlightening. It shows that there has been a real social revolution in Mexico since the time of Diaz.

We cannot refrain here from one quotation: "As one passes from such a school to an American mission school with skylights, bright picture-hung walls, fine blackboards, gay charts, good wooden floors, one desk to a child, and only twenty or thirty children to a teacher, it is borne in upon one what a service the missions are rendering in holding before the Mexican masses an example of what a school should be."

S. GUY INMAN.

The Heart with the Open Door. By Mary Schauffler Platt. Central Committee on United Study of Foreign Missions. Pp. 129. Price, $.60.

Mrs. F. G. Platt, of New Britain, Conn. (Mary Schauffler), has already an audience through her books, "The Child in the Midst" and "The Home with the Open Door." This new book, attractively bound, is intended for prospective missionaries, or those who have recently entered upon their life work at home or abroad. Any girl who has just gone away from home, either to a new task in a big city or to enter upon college life, cannot fail to find help and stimulus in the pages of this book. Such chapters as the ones on "Friendship," "Using Our Handicaps," and "A Solitary Way," contain many suggestions for practical living wrought out of actual experience, told in such a winsome, sympathetic way that any young woman would be stimulated and made happier by their message. Mothers and Sunday School teachers also will here find many valuable suggestions.

It may be ordered from the Publications Department of the Woman's Board of Missions, price, sixty cents, postpaid.

A. M. K.

METHODS AND PROGRAMS

GET READY FOR THE SUMMER CONFERENCES

M. E. M.

The Missionary Education Movement, with headquarters at 150 Fifth Avenue, New York City, is the agent of the Home and Foreign Missionary Boards of America. Its summer conferences are schools conducted for ten days and offering a three-year course of study leading to a Certificate of Training in Missionary Education.

These conferences are to be held as follows this year:—

Blue Ridge, N. C.	June 27 to July 7.
Ocean Park, Me.	July 1 to July 10.
Silver Bay, N. Y.	July 5 to July 15.
Asilomar, Cal.	July 11 to July 21.
Lake Geneva, Wis.	July 25 to August 4.
Seabeck, Wash.	July 25 or 26 to August 4 or 5.

The mornings of each conference are to be devoted to class periods, usually four periods of approximately one hour each, with a short devotional service either before or after these classes. The afternoons are free for study and recreation. The evenings are usually given over to an open-air vesper service, with a brief message from a home or foreign missionary; and this is followed by a platform meeting, at which the delegates have the opportunity of hearing speakers of exceptional ability.

The subjects to be studied this year are:—

Foreign Missions—Theme: China. New text-books by Lucius Porter and Paul Hutchinson.

Home Missions—Theme: Race Relations and the Way of Christ. New text-books by Robert E. Speer and Dorothy Giles.

Best Methods and Teaching Plans for the Sunday School, The Young People's Society, the Women's Missionary Society, and the Church Missionary Committee.

STEWARDSHIP, DRAMATICS, SPECIAL CLASSES FOR ADVANCED LEADERS

Any one not under sixteen years of age may become a delegate. We venture to say, however, that the choice of the delegates for the Missionary Education Movement conferences requires considerable thought on the part of the pastor and leaders of the local church. The denominational conferences now held in every section of the country naturally would take the young people who have not yet thoroughly qualified for leadership. The M. E. M. Conference should be made up, if possible, of those who have already had training in denominational conferences and who will become leaders *par excellence* in the work of missionary education in the local church. This does not mean that many who have never attended denominational conferences should not go to the M. E. M. Conference. It does mean, however, to lay special emphasis upon careful choice of prospective leaders.

All those who attend the M. E. M. conferences are expected to enroll for a substantial part of the program and to attend classes regularly. A registration fee of $5 is required and must be paid in advance of room assignment. The average minimum cost of board and room during the days of the conferences is $25, two in a room.

That these conferences have been and are continuing to be not only powerful, inspirational experiences, but also vigorous training for leadership need hardly be said. We would refer our readers to Mr. DeLapp's article that appeared in the October number of the *Missionary Herald*. Testimonials from all parts of the country, from pastors, laymen, women of marked leadership, young people of all kinds and descriptions, point toward the power of these conferences and their inspirational reflex influence upon the churches from which the delegates come.

We urge upon the pastors and other leaders again to press hard for membership at these summer conferences. These are open gates to world knowledge, increased efficiency, spiritual quickening. The people we want for the M. E. M. conferences are those who have come to places of leadership in the church, such as Sunday School teachers, committee members, officers of missionary societies, officers in the young people's society. These particularly; but in addition we are glad to have young people and adults who have the ability to become leaders as soon as they get proper training.

Congregational Conferences

And this brings us to the Congregational summer conferences. We give here the approximate dates. Perhaps in our next issue we can remove all question marks so that each of our readers can make his plans definite.

Men's Student Conferences

June 6–16	Estes Park, Col.
6–16	Hollister, Mo.
12–19	Silver Bay, N. Y.
17–26	Blue Ridge, N. C.
?	Seabeck, Wash.

Young People's Conferences

June 7–14	Crete, Neb.
6–15	King's Mountain, N. C. (Neg.)
16–25	Colorado Springs, Col.
21–27	Illinois
21–28	North Dakota
24–July 1	Northfield, Minn.
20–	Olivet, Mich.
27–July 6	Western New York, Cook Academy, Mountour Falls, N. Y.

July 5–11	Green Lake, Wis.
7–13	Ohio
7–13	Waubay, S. D.
9–17	Kansas
12–19	Montana
19–28	Eastern New York (Blairstown, N. J.)
14–20	Black Hills, S. D.
20–27	Washington
21–28	Yankton, S. D.
23–Aug. 1	Northfield, Mass.
27–Aug. 3	Idaho
2d week in Aug.	Middle Atlantic States

NORTHFIELD, 1924

The Twenty-First Conference of Women's Foreign Missionary Societies will be held at Northfield July 14–22. China is the country to be studied next year and the mission study part of the program will center on China, with classes for all ages, using the United Study text-books. Missionaries from China, among them our own Christian Endeavor missionary, Mary McClure, will bring first-hand information of present-day conditions and of the missionary method of solving some of China's perplexing problems. Missionaries from other countries and missionary workers at the home base will speak at the platform meetings. Bible classes for young and old and conferences on methods for Sunday School, Christian Endeavor and auxiliary workers offer unusual opportunities to all who would like to make their voluntary service in the church count for the utmost. Sunset services on Round Top, specially planned by and for young women, an enthusiastic choir leading in rousing congregational singing, an outdoor pageant, stimulating fellowship with other delegates—these are some of the features that call back former delegates and rouse in them the desire that many more may share in their inspiration. A few Branches and many local societies send delegates regularly to this Conference, choosing those who will be able to carry back most of the inspiration and practical method. It is hoped that more such delegates will be sent this year.

Aloha Camp for Congregational girls sixteen to twenty-six years of age has a limited enrollment, and all who have been in the camp want to come again if they can, so churches wishing to send their representatives for the first time should see that their delegates are appointed and their names sent in as soon as possible. The girls in the camps live in tents under the supervision of a carefully chosen group of councillors, and in addition to the regular program of the Conference, have Camp parties and songs, friendly rivalry with the girls of other camps, and best of all, their own Camp service at the beginning of each day in the pine grove. All correspondence about Aloha Camp should be addressed to Miss Ruth Isabel Seabury, 14 Beacon Street, Boston. All over twenty-six should make their reservations by writing to Mr. A. G. Moody, East Northfield, Mass.

We are hoping that there will be a greatly increased attendance of Congregationalists not only at the distinctively missionary conferences, but also at the denominational conferences themselves. In these days when so much financial pressure is being laid upon the churches to raise the apportionment and to meet special needs, it behooves us to balance things by a strong emphasis upon the mind and heart needed for the task. Missionary education is the key to our success. We can be grateful that so many opportunities are ours. Is there any section of the land that does not now have its conference where young people can secure their vision and form their high purposes? Cannot each church adopt the program of sending every year some member to some conference so that in time the entire body can be permeated with the spirit of missions?

Now is the time to take these matters under serious consideration and to press ahead hard.

M. E. M. FACULTY—SILVER BAY

Of the Congregational delegation: Front row, first four, left to right, Dr. Head, Dr. Gates, Miss Wright, Miss Seabury; next to last on right, middle row, Professor Archer; back row, third from right, Mr. Bell.

MATTERS FROM THE FIELD

SUSAN HOWLAND'S JUBILEE

"The biggest recent event," writes Miss Lulu Bookwalter (B.), "was the celebration of the fiftieth anniversary of Miss Susan Howland's coming to Ceylon. The Tamil and missionary friends of Jaffna were invited to Uduvil, in the afternoon, to greet Miss Howland and to rejoice together for the blessings come from her life here and for her long

MISS HOWLAND (B.)

service. December 6 was the day chosen. Though Miss Howland was not certain of the exact day, yet she was certain of the approximate day because of the monthly meeting of the missions which she attended on first arriving, fifty years ago. The long house veranda at Uduvil was decorated with palms and paper flags, with the American and British flags at the *punthal.* Chairs and seats for guests were placed up and down the veranda, and at the entrance a special flower decorated chair for Miss Howland.

"A family of Uduvil village had asked permission to send a decorated car for Miss Howland, to bring her from Inuvil, with Tamil music. Guests arrived early, and at the appointed time I was sent to Inuvil to escort her. The girls said I was the bridesmaid, going for the bride, according to the Tamil custom. Miss Howland was brought here and seated in her chair of honor—one very old Uduvil girl insisting upon sitting close up beside her. There were songs and a prayer—all in thankfulness and praise for her work. In these one heard the history of her work, and now and again the names of her father, of Miss Eliza Agnew, and of the Hastingses, as those associated with her in the early years.

"The teachers of the school presented her with a few small gold pieces. Then a large cake like those for weddings was brought and put before her. She cut it, and tea and cake were served to all. After tea all came up to greet her, and later she was conducted back to Inuvil in the same car. The convoy back was thoroughly Tamil. In front of the car the Tamil band walked, beating drums and playing the fife. In front of these walked many of the guests, the teachers, the villagers, the young men, while behind was a long line of cars, carriages, and bullock carts. According to Tamil custom, all walked very slowly, stopping entirely now and then. In this fashion, it must have taken us an hour to cover the one and one-half miles between Uduvil and Inuvil. Arriving, there were greetings and farewells, and we made our various ways home.

"That day we all wondered at the strength, patience, and love which had made it possible to have worked fifty years in Ceylon; and which make it possible to be working even now so effectively. Surely the Lord has been with her, and His people call her blessed."

Miss Howland was born, of missionary stock, in Batticotta, in the building which later was used for the Batticotta High School, the daughter of Rev. W. W. Howland. Of her six brothers, one, Dr. John Howland, of Mexico, is still living—and the family has the record of having put 185 years into missionary service! Miss Howland was educated at Mt. Holyoke, that institution which served as a model for the Uduvil Girls' School, to which Miss Howland was appointed, as assistant to Miss Agnew, in 1879. In 1881, on Miss Agnew's death, she became its principal, serving till 1913, when she asked to be relieved of the responsibility in order that she might do evangelistic work among her former pupils. The *Morning Star,* the paper published in Jaffna, in the course of a delightful appreciation of Miss Howland, speaks with enthusiasm of her command of the Tamil language, and of her wonderfully quick understanding of the point of view of the people for whom she is caring. It also says she has a remarkable memory, which helps her to know accurately the family history of numbers of her former pupils among whom she has worked in later years. The *Morning Star* says, in conclusion: "These words of praise may not be quite pleasing to one so modest, retiring, and selfless. But we cannot help voicing the grateful sentiments of the Jaffna people on this happy occasion. Jaffna is thankful that such an exemplary life has been lived, and it is the prayer of every one that Miss Howland may long be spared to be the golden link that unites the old and new."

THIRTY YEARS IN RHODESIA, AFRICA

"We recently completed thirty years in the history of our mission, and have had a gathering here at Mt. Silinda to celebrate the event. Many Europeans in the district and natives connected with the mission were in attendance. The occasion afforded an opportunity to exhibit products of our industrial and agricultural work, and those in attendance expressed appreciation of what they saw. In the afternoon of September 22, all gathered under the shade of a big spreading tree not far from the school building, where a bounteous supply

of food was provided by the ladies of the mission. After this, Dr. George A. Wilder called on several members of the mission and some of our European guests, as well as two of our native workers, to address the audience.

"Mrs. W. L. Thompson gave a brief survey of the work of the mission during the thirty years; some of the European pioneers present spoke of their appreciation of what the mission has done both for white and black residents of the country.

"Next day there were three meetings, all well attended, many of our guests remaining for them. In the morning there was an English service, when Mr. Frank T. Meacham, of Chikore, preached, and afterward administered the sacrament. The afternoon service was in Chindau, our native minister, Mr. Ngangeni Dhlakama, preaching the sermon. In the evening, Rev. F. R. Dixon led in a song and praise service and gave a helpful address."

William T. Lawrence, M.D.,
Mt. Silinda, Rhodesia.

Extract from letter from Mr. E. D. Alvord, Mt. Silinda, December 26, 1923

"This year we graduated the first class from the Teachers' Training Course which was inaugurated by Mr. Mather. In fact, they are the first graduates, white or black, from such a school in Rhodesia. Our school is ranked first by the Educational Department of the Government, among the native schools of this country, and there is no other Teachers' Training School in the country, white or black."

DR. MARY CUSHMAN'S FIRST EASTER IN AFRICA

Shall I tell you about my first Easter in Africa? This past week the people from the out-stations have been gathered here in Ochileso; the Elders bringing their catechumens after one or two years of instruction and testing to receive their preparations for church membership. Every day Mr. Neipp has met these candidates, talked with them about the grounds of their hopes, and their religious experience, and instructed them in the faith. Today we had the beautiful service of reception. Twenty-five or six were baptized and taken into church membership.

Can you see the African setting for the picture? —The adobe church: grass-thatched, earth-floored, plank-seated; a chorus of babies and nesting swallows; the dark-skinned audience in various dress and undress; the candidates themselves—mothers bearing their little babies on their backs and taking off their head-kerchief as they kneel for baptism; men, young and old, with strange life stories written in their dark faces. The communion service follows, with its solemn remembrance and joyful hope.

"GRASS THATCHED, EARTH-FLOORED"

In the afternoon a special meeting. The singing without any instrument, and all the better for that. Such splendid voices! Such hearty and heart-felt joining in the worship and song! Such rich harmony! Messages from the out-schools. It was all very interesting.

A big book could be written on the work of one man, Same (pronounced Sammy), who has opened up a large district, started four out-stations, is recognized by the Government and is a power for good. Yet he has never been to the Dondi Institute, and is just a humble Christian with little learning. I love to see him with his bright, pleasant face; simply dressed, barefoot and unassuming, but a willing in-

THREE ELDERS OF OCHILESO

Left to right: Kacine, the beloved little Elder; Solapula, who has been tried in military service, is the representative of the church in out-station work; Sapalalo, grandson of the old king and cousin of the present king. Our head carpenter.

strument in the Lord's band for doing a great work.

After the reports, Mrs. Neipp called in a man who had come on purpose to make public renunciation of his heathen practices. The Elders at his out-station had held him back a whole year from joining the catechumen class, but are now convinced of his sincerity. I wish you could have seen him! A man in middle life, his body, dark, wiry, muscular, and naked, except for a cloth—the color of the red clay of the ground—girt about his loins; his face strong, deeply lined, and resolute. He stands and declares his wish to follow the Word of God. He renounces all heathen practices and superstitions and brings his two fetish-things, asking to have them publicly burned, as he knows they are nothing but lies.

The meeting adjourns to the open, where a little fire has already been started by one of our boarding-school boys, and a pile of dry brush collected. The man goes to the fire and pushes into the burning, first a large horn—a crinkly black thing, fully two feet long, sealed at the large end, and used as a charm against lions. It is very highly prized, and the people believe no harm will approach a place where one of these horns suitably prepared, and invested with magic power by the witch doctor, is stuck up in the ground. If you had seen the way the owner thrust the horn into the fire you would have known that he meant business! Then he consigns to the flames his rain-rattle. It is a black stick with two black, hollow gourds, about the size of my fist, on the end of it; each gourd has something inside to rattle, and is perforated in a rude pattern. This rattle is supposed to call the spirits, as well as to bring rain, and many would be afraid to burn the thing, but the owner shows no fear. He piles on more brush and calls in one of the small boys standing near to blow the fire! The smell of the burning horn soon becomes quite strong, so people move out of the line of smoke.

The missionaries never take part in the burning of such things except as spectators, believing it is much better for the people to do it themselves. Neither do they take these things home as curios. They can buy such outfits to show to friends at home, but when a man forsakes his heathen ways, and gives up the magic implements, he wants to have them destroyed, and we make sure the destruction is thoroughly done.

While the fire blazes, a choir of half a dozen boys sing a joyous Easter hymn. Then all join in another hymn. Is it not truly a meeting of Christian Endeavors who really *Endeavor* for Christ and the Church?

FORTY MILES ABOUT CHIKORE

"There are eleven schools in the Chikore Field for which I am responsible in an evangelistic way, besides the Chikore church," writes Rev. F. T. Meacham, who was appointed to Africa in 1921. "You see my field is rather large," he goes on, "as it is forty miles to the north and forty miles to the south, this distance to be traveled by donkey, or in the dry season, partly on horseback."

In connection with a report letter from Mr. Meacham came the picture of one of his teachers with a small company starting out on tour. The letter reads, in part:—

"Lincoln Nyuswa—the Zulu helper at Chikore—three schoolboys, a young man, and myself took an evangelistic tour of two weeks to the south of Chikore, returning by way of the Sabi River Valley.

MAFUNDI—SIMILAR TO KAFFIR CORN
It grows twelve to fifteen feet in height. The picture shows Teacher Lincoln Nyusova on his donkey

"The school at Zamchiya had 104 boys and girls, and we were surprised at the fine work they were doing. Among them are about thirty who have said they wish to be Christians. Last week I visited this school again, and held a meeting with some fifteen who wish to be Christians. They are finding that when they become Christians their parents persecute them; but they are standing firm.

"About sixty make up the school at Mphungu, and the teacher, Joel Mtetwa, takes a great interest in his boys and girls. There are seventeen Christians here in the school. The Chief Mphungu is friendly to the school and lends every assistance to the teacher.

"Last week two new schools were opened—one an hour and a half ride by donkey west of Zam-

chiya and the other half a day's journey to the south of Zamchiya. Muumbe, the one to the west, opened with sixty boys and girls. I went down to help the teacher get started in his work. More than fifty men came the first day and we had a religious service. Already two or three of the children wish to be Christians. The parents and the children both seem much interested in their school, so we look for good reports from it.

"With these two new ones we have a chain of schools from Chikore to Mphungu, and we hope to open one at Chief Garahwa's, nearer the Sabi River. Thus we are gradually covering our field with the evangelizing agency: the school and the Christian teacher."

WITH THE A. C. I. AT OLD PHALERON, ATHENS

"After twenty years of connection with Sivas, it was hard to leave, but I do feel that here is an opportunity for greater present and future usefulness. As you know, the nucleus of our school here is the remnant of the American Collegiate Institute of Smyrna, who came here as refugees last year. Their teachers felt morally bound if possible to finish the education of their most promising and needy girls who were nearly ready to graduate and go out among the refugees to be useful workers and teachers. Besides the Smyrna girls were others of the same type from Marsovan, Adana, and other places; and not far away in Corinth are some of the best and brightest of my Sivas girls, for whom I feel personally responsible. It was difficult and expensive to find a building, but on October 31 we succeeded in opening school in a three-family apartment house. With seventy-five pupils in seven classes, we are already crowded; and most of the out-of-town pupils are accommodated in the Y. W. C. A. hostel.

"All our pupils are of high school and Junior College grade, and almost all are refugees from Asia Minor. We expect to have many applications from Athenian girls next term, and feel that they, too, have great need of a school like ours; but probably we shall not have room for many of them. Our pupils are pretty evenly divided—Greeks and Armenians; all study mainly in English, and all must learn at least elementary Greek, the Armenians continuing some work in their own language. We have found it impossible to secure enough competent Greek and Armenian teachers, for after the recent changes many have left for the United States. So we American teachers have very full programs of teaching, in addition to the difficulties of opening a new school in a strange land without any equipment to begin with.

"Everything in the Smyrna school was burned, so we had no apparatus, reference books, or equipment. Most of our pupils, too, are poor after all

STUDENT BODY IN THE INTERIOR OF AUDITORIUM OF WARNER HALL, JEFFERSON ACADEMY, TUNGHSIEN, CHINA
Our first picture of the building given by the Warner family to the Tunghsien School

their misfortunes, and not able to pay much, though willing to work. So we teachers have to assume the responsibility of providing a number of scholarships.

"Besides this high school, we are carrying on three refugee schools in tents in the various camps. The oldest girls in these schools will beg to come to us next year, but we don't know yet whether we shall be able to receive any or not. They will not fit into the Greek National Schools, nor is there room for them."

Nina E. Rice (P.),
Athens, Greece.

December 17, 1923.

THE NEW YEAR AT GEDIK PASHA SCHOOL

"We have 230 pupils, more than usual of them new this year. Our senior class is weaker in leadership, this year, and we have one less American teacher, so work is heavier than usual. We have a new school paper—one or two sheets with the usual contents—stories, and school and alumni news. I have been dreaming of it for a long time, and then the alumni asked for it at their annual meeting last June. Also the senior boys had a plan of publishing a class paper. So at last we bought the duplicating machine that makes it possible and began. All the upper classes have a new interest in English composition now, and editors and publishers are learning much that is worth while. They are finding it more work than they expected, especially since my old Underwood typewriter that they were learning to run was mysteriously stolen, but they are getting fun out of it, too.

"Speaking of the boys reminds me of the fine entertainment our older boys, members of the Y. M. C. A. Club, gave last Saturday. They played an excellent game of volley ball with the team from the Y. M. C. A. school, and beat the heavier boys because of their better team work. Then they did 'stunts,' and ended with a game of cage ball, in which they beat again. We were even more pleased with their spirit than with their scores, and hope they would be as good losers as they were winners. Their proceeds, about nine dollars, go to help Boys' Work in other places in Europe.

"I wish you could see our new class in housekeeping planned for big girls who have lost their chance to go to school and need something with which they can earn their living right away. We have an apartment fixed up on the top floor of the old house on our new land and two of the girls live there with the teacher, and the other four come for lessons every day. At noon ten children come in for a good meal, so the girls have plenty of practical work in cooking these dinners, as well as in doing the rest of the work of the house. They are learning how to keep everything, from floors to clothes, spick and span clean, and also how to cook all sorts of native dishes. Once a month a woman doctor comes to talk to them on personal hygiene and household sanitation, and Miss Kinney and Mrs. MacCallum on foreign ways of preparing and serving food. It has been a pleasure this fall to work with their teacher in organizing all this, and to see the joy of the girls in the home and the lessons after years of refugee life.

"One of the greatest demands on one's time and sympathies comes from the personal problems that one hears. No food (there are many undernourished children in school who need the warm noon meal that is given to ten, but the thirty-five cents a week apiece is not available for others), no work, no chance to go to school, no hope, no faith—these are some of the problems the people bring to a friend. Usually one can give them only a bit of courage and sympathy, and sometimes I think they value that more than any material help."

Ethel W. Putney (B.),
Constantinople.

December 27, 1923.

THE TRUMAN POST SCHOOL, MADURA

For children of students and employees of the Lucy Perry Noble Institute for Women (I.), Rachanyapuram, Madura, India. The children were gathered to present a program in honor of the opening of the new Palmyra shed erected for the use of the school until a more permanent structure can be secured.

FROM WAIDA HOSPITAL, INDIA

"I have at last arrived at Wai, and found a warm welcome both from brown and white. Immediately on my arrival I was garlanded with flowers, seated, and the three native nurses sang a song they had composed for me; later in the day they had a formal reception at the church, and I was asked to say a few words.

"The needs are so many, and the means so limited! A new building for the women, a shelter for the relatives that bring the patients, a fence around the hospital to keep the goats and cattle from running in and out, bedding, linen, and equipment of all kinds, to say nothing of two or three other native nurses. These are just a few of the things we ought to have right away."

Ruth A. Andrews (P.),
Wai, India.

THE HOME BASE

The American Board

AND FIRST THE FINANCES

February, in the American Board treasury, shows a disappointing falling off in the gifts of the churches as compared with the same month a year ago, so that the big gain of January is cut in two. The loss for the month is $12,798. Taking the first six months of our fiscal year into consideration, we register a gain from churches of $14,120, which is far less than we had expected. We trust the next six months will lift this figure to at least $50,000. Fortunately, there are gains in other directions, so that the outlook for the year is by no means bad. Counting all kinds of income, we show an advance for the six months of $71,026. We must bring this into the neighborhood of $100,000 to assure the success of the year.

A Notable School of Missions

An unusually strong church School of Missions, which shares its attractions with two other neighboring churches—one Congregational, and the other, Baptist—was put on this Lenten Season by the Union Congregational Church in Providence. On six successive Thursday evenings it offered a varied program, starting with an eight-reel motion picture portraying the life of Christ, entitled, "The Eternal Light." Following this was a period with evening prayer and supper. Classes followed, with topics: "National Ideals," "The Origin of the Foreign Missionary Movement," and "The Modern Man's Bible." At the conclusion of each evening's study and worship periods, a half hour of Lenten music was offered.

A glance at the whole program impresses one with the richness of it, and the fact that it was a School of *Missions*. Among those on the faculty, aside from the pastor, Rev. Theodore Bacheler, were: Professors Benjamin W. Bacon and Frank C. Porter of Yale; Professor Robert M. Brown of the State Agricultural College, Kingston, R. I.; Assistant Professor Henry J. Cadbury of Andover; Professor Henry T. Fowler of Brown University; and Professor Alexander C. Purdy of the Hartford Foundation. Missionary members of the faculty were: Rev. Frank Cary of Japan; Mr. L. Curtis Guise of India; Rev. Robert W. McClure of China; and Rev. John E. Merrill, PH.D., of Turkey. An unusual course was that on The Origin of the Foreign Missionary Movement, by Mr. J. Herbert Ward, a master in the Classical High School, Providence, a layman who for years has been making an intensive study of various phases of missionary work.

The School had the assistance of members of the church choir and other musicians of prominence from Providence. Mr. Gene Ware, Head of the Music Department at Brown University, was in charge of the musical features.

With such a well-worked-out program, and such a strong corps of teachers, this School of Missions must have added richly to the knowledge and devotion of all those who share in it. Though more elaborated in plan than is possible in many churches, it is, however, suggestive of the wider use which any up-to-date church may make of the Lenten period.

A Presbyterian Voice

We gladly give a push out into Congregational channels a word given by Rev. George H. Trull, Secretary of the Board of Foreign Missions of the Presbyterian Church of the United States of America:—

> There is almost unlimited opportunity for the pastor who regards as a challenge the training of his people in a sense of stewardship of possessions. There are many people in the membership of the Church today who understand fully the joy of acquisition, but who have never learned the joy of distribution. It is a difficult matter to train such persons to give hilariously if the whole bent of their life has been along the sole direction of acquiring possessions.

Another word of his is equally valuable for Congregational ears:—

> The other day a pastor, in conversation with a Mission Board secretary, told how his members frequently consulted him about making their wills, seeking advice regarding bequests which they might make to various agencies of the Church. This pastor showed keen intelligence regarding the work of the various Boards. He had taken the time and trouble to inform himself about the technical details which are necessary in order to advise people in such matters. He knew the exact legal title of the various agencies through which the work of his denomination is carried on. He could supply the exact legal titles and other information necessary when wills are to be written. Through his knowledge many legal tangles have been avoided and thousands of dollars turned into the treasuries.
>
> It is said that a word to the wise is sufficient. Many another pastor can become so intelligent about the needs of the benevolent agencies and Boards of his denomination that he can give advice to the members of his church when they are making their wills. It would not be amiss to put a note occasionally in the weekly church calendar, or other local church publication, intimating that the pastor will be glad to be of any service to persons who might be considering making bequests to any of the denominational agencies. Such a notice would surely be appreciated by certain members of the church at some time or other, and would doubtless be very fruitful in returns to the Boards benefited.

Woman's Board of Missions

MISS ROOD

MISS WYMAN

MISS SWAN

FEBRUARY RECEIPTS

For the month of February receipts from Branches for regular work and buildings show loss of more than $1,400.

This reduces the gain reported last month and warns us that if the gifts are not kept up during these active months of the year, the result will be serious.

FOUR ACCEPTED CANDIDATES

It is always a joy to the Board of Directors to welcome young women to service in the foreign field. During January and February a group of four were adopted and are making preparations to sail during the summer.

Miss Rosamond H. Clark, whose home is in Flushing, N. Y., is a graduate of Wells College, Aurora, N. Y., with a Master's degree from Columbia University. She has had three years' experience in Japan, in the Friends' Mission at Tokyo, where she was Business Secretary and Treasurer. She also taught for more than a year courses in English and history in the Woman's University in Tokyo. Her statement of motive indicates an intense interest in the Japanese and a real desire to take to them the Christian faith. It is her hope to join the Japan Mission for permanent service and to be stationed at Matsuyama, where she will assist Miss Hoyt in the Girls' School.

Miss Grace Margaret Rood has been accepted as a nurse for the Woman's Hospital in Madura. She is of missionary parentage on both sides, as both maternal and paternal grandparents were missionaries of the American Board in Natal. She is a graduate of Oberlin College and of Johns Hopkins Hospital, but her family home has been for some years in New Haven. She offers herself for life appointment and will be heartily welcomed in Madura.

The need of new workers at Capron Hall, Madura, has been very great. Miss Katie Wilcox's breakdown in health, the transfer of Miss Gertrude Chandler (B.) to Madras, and the marriage of Miss Harriet Wyman, have increased the burdens of the remaining members of the faculty. So the news of the appointment of two new workers will bring a sense of relief. Miss Florence T. Swan, a member of Village Church, Dorchester, is a Massachusetts girl, a graduate of Wellesley College, 1920. She taught at Northland College, Ashland, Wis., for three years and is now working at Columbia for a Master's degree. She hopes to sail in the summer, and will be supported by Suffolk Branch. Miss Lila F. Wyman, of Lincoln, Neb., who has been appointed for a three-year term at Capron Hall, is a sister of Mrs. Edward Wilder, of Madura, who went out as Miss Harriet Wyman in 1921. She will graduate at the University of Nebraska this summer and will enter upon the work in Madura next fall.

Hartford Branch Jubilee

Hartford Branch will celebrate its Jubilee in October, 1924, and in honor of this event has invited the Woman's Board of Missions to hold its annual meeting in Hartford in November.

The Branch is planning to raise a Jubilee Gift of $5,000 to help provide a new building for the Bible-women's Training School in Ahmednagar. This school, which has a history of thirty-two years, though never very large, has been doing a valuable and important work. The women who are enrolled as students show a zest and a keenness of appreciation for their opportunities which are remarkable especially when one realizes their economic handicaps. Graduates of the school are in demand as Bible-women and Bible teachers.

Fascinating little yellow bags, with the following verse attached, have been distributed in the auxiliaries to receive the gift:—

"For giving is living," the angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh, no!" said the angel, piercing me through,
"Just give till the Master stops giving to you!"

The News Letter

Many expressions of pleasure and interest have come to the editor's desk regarding the first number of this new messenger of the W. B. M., which was mailed in December. We purpose sending out another News-Letter in April, and shall be very glad to mail additional copies if the Branches will furnish addresses of women who will be interested

to receive it. It will be sent to all Branch officers and to one officer in each auxiliary according to our mailing list revised last November. We intend also to send it to W. B. M. missionaries and any others interested. Please keep us informed of those to whom it may be sent *in your Branch.* Address Editorial Department, 508 Congregational House, Boston, Mass.

Woman's Board of Missions of the Interior

FINANCES: ATTENTION, PLEASE

Losses appear in receipts for the last four months. This is probably a natural reaction from the strain of our special effort last October. However, it results in a condition which should be reported to all of you interested in the work of the W. B. M. I. Our books show that on March 1 we would be $20,000 short if we were called upon suddenly to pay up our obligations to our missionaries and their work on the field, in addition to our home expenses for these four months. How does this happen? Who has forgotten to report payments? We do not know. But will not each of you women think seriously of this condition and try to have your first and second quarterly payments made and forwarded to us before the planning for the summer vacation absorbs both your attention and your money.

SPRING MEETINGS

ILLINOIS, Aurora, April 9–11.
MISSOURI, Kansas City, April 23–26.
MINNESOTA, Minneapolis, April 29–May 1.
OKLAHOMA, Oklahoma City, April 29–May 1 (State Conference).
WISCONSIN, Milwaukee, April 29–May 1.
ILLINOIS, Decatur, May 6–8 (State Conference).
KANSAS, Lawrence, May 6–8 (State Conference).
INDIANA, Michigan City, May 12–14 (State Conference).
NORTH DAKOTA, Valley City, May 13–15.
SOUTH DAKOTA, Clark, May 15–18 (State Conference).

NEW MISSIONARIES NEEDED BY THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

19 S. LaSalle Street, Room 1315, Chicago

In 1924

West Central Africa:	Woman for School and Station Work at *Sachikela.*
Greece:	Teacher in *Girls' Boarding School* at *Salonica.*
India—Bombay:	Woman for Evangelistic and Community Work in connection with city schools.
	Teacher in *School for the Blind.*
" *Madura:*	Teacher for *Lucy Perry Noble Institute* (Bible School).
	Woman for Industrial and Social Work in *Lucy Perry Noble Institute.*
China—Peking:	Teacher of English for *Bridgman Academy.*
	Teacher for *Union Bible School.*
China—Fenchowfu:	Teacher for *Girls' Boarding School.*
	Nurse.
" *Lintsing:*	Evangelistic and Social Worker.
" *Foochow:*	Woman for *Bible School* and Social Work.
	Teacher in *Union Christian Woman's School of Industrial Arts.*
" *Shaowu:*	Nurse.
Japan—Kobe:	Teacher of English in *Kobe College.*
	Kindergartner for *Glory Kindergarten and Training School.*

ADDITIONAL WORKERS NEEDED BUT NOT TO BE SENT UNLESS NEW MONEY IS PROVIDED FOR THEIR SUPPORT

India—Marathi Mission:	Woman of thorough training and at least two years' experience in community work to organize community work throughout the Marathi Mission area.
China—Shaowu:	Kindergartner.
" *Tehchow:*	Kindergartner.
" *Taiku:*	Normal Teacher.
" *Fenchowfu:*	Additional Nurse.
	Evangelistic and Social Worker.
Japan—Kobe:	Teacher of piano in *Kobe College.*

OUR YOUNG PEOPLE'S SECRETARY AFIELD

During the month of February, Miss de la Porte attended one week-end Young People's Conference in Illinois, two State Student Volunteer Conferences, and spoke at fifty meetings in our churches and colleges of Kansas and Nebraska.

At Salina, Kans., and again at University Place, Neb., she represented the denomination at the State Student Volunteer Conferences, speaking and holding personal interviews. Each conference was characterized by moral earnestness and deep religious reality. Our students are eager for genuine missionary knowledge, looking to their various denominations for help and guidance in the planning of their life work. More and more as a denomination we must give definite thought to work among them, or we will lose hold of them.

Miss de la Porte also had the privilege of speaking at Doane College, Nebraska Wesleyan, Grand Island College, and Omaha University.

In the churches she met groups of young people who have a real desire to develop a Christian world

—large groups and small groups, in cities and towns, all working for one common purpose.

For example: In Topeka, Kans., she spoke to a group of earnest young people at the Faith, Food, and Fun Banquet, in Central Congregational Church. These meetings are held once a month, and the young people gain knowledge and wholesome fun. In Omaha a fine group, started three years ago with only eight members, now meets every Sunday afternoon, with an attendance of 150. In Aurora, Neb., the young people come together once a month, prepare their evening meal, and spend the rest of the time in study and play.

And one might cite many other instances of how our young people are banded together. As a denomination, we have many opportunities. It is for us to concentrate on our student and young people's work.

Friday Mornings

A series of treats fell to our lot in the Friday morning meetings in January and February. Some of the speakers were:

Dr. Bertha Van Hoosen, an eminent Chicago surgeon with a deep interest in missions, who spent over a year in the Orient, during which time she cperated on over forty missionaries! She was in Tokyo at the time of the earthquake, and told a vivid story of her experiences, and of the heroism of the Japanese.

Rev. Hiroshi Hatanaka, the new dean of Kobe College, who had come over at the invitation of the Student Volunteer Convention. He was also invited to speak at the Foreign Missions Conference in Atlantic City. He told of the lessons Japan has learned from the earthquake, the problems before her, the new, progressive spirit which is more and more making itself felt, and the vital need for the spirit of Christian love in all relationships.

Rev. Enoch F. Bell, editor-in-chief of the *Missionary Herald,* who was in Chicago for the Commission on Missions meeting, and who told us of his hopes for the magazine, and the part which the women of the churches must take in making it a success.

Miss Martha Wiley, of Foochow, China, who always has wonderfully interesting and worth-while things to tell of her work among the Chinese women, and of the way in which they are assuming responsibility.

Mrs. Mary R. Doolittle, a field secretary of the Presbyterian Board, an unusually effective speaker, who told us more about the Philippines (where she visited Dr. and Mrs. Floyd Smith of the American Board) than we had heard for many moons.

Rev. Franklin Jeffery, of Aruppukottai, India, who told graphically of the work and problems of that great field. Rev. and Mrs. Henry Fairbank, of the Marathi Mission, unexpectedly dropped in on that same day, so that it was an India meeting.

On February 29, a beautiful farewell service was held for Mrs. Lee, about to start for Japan and China; and for Miss Stella Tuthill and her father, who sail April 1 for Africa.

Using the State Paper

Minnesota Branch, through its editorial secretaries, Mrs. J. H. Mills and Miss Clara Leavitt, makes good use of the pages of the state paper, *Congregational Minnesota.* In the January number, for instance, four of the sixteen pages were given to the Women's Missionary Department, the main feature of which was a program on North China, with a map, and extracts from recent letters of all the Minnesota missionaries located there. Thus a different country is taken up each month, so that there is certainly no excuse for any Minnesota woman's being unfamiliar with the work she helps support!

Do You Want Missionary Letters?

A real letter from a missionary often adds greatly to the attractiveness of a program. Many of the Branches, through their foreign correspondents, are in regular touch with their own missionaries, and have copies of letters to loan to auxiliaries. Besides this, there is at the Board headquarters a limited supply of very interesting letters to lend. It is impossible to fill every request for a recent letter from a given missionary, so it is well to give a second choice, or to indicate what place or in what type of work you are especially interested. Write Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago.

WHO'S WHO IN THE W. B. M. I.

Program VII. Introducing Some of the 110 Missionaries

By Daisy Colman

Note: The programs on "The Woman and the Leaven in Japan" were completed last month. For the remainder of the year, Miss Colman is preparing programs of special interest to W. B. M. I. women.

In this limited space we can make suggestions only, with the hope that each society will see the possibilities and work up a program which will be "the best yet."

For this subject, let us devise new ways and means of using the "life sketches," which are written in a most delightful style.

A map is absolutely essential for placing these friends of ours in their fields of labor.

Sing, "I'll go where you want me to go, dear Lord," and read "The Great Commission" for a part of your devotional service.

Perhaps you will choose one missionary from each country; those who are your own responsibility, those with whom you are less familiar, or those who represent different types of work (a kindergartner, a social service worker, an evangelist, etc.).

Choose persons to represent friends or pupils of the missionaries, in costume or not, as seems best, and tell of Miss —— in the first person. Let several persons in costume sing songs of the different countries, and close with prayer for these missionaries and their friends.

Material:

"The W. B. M. I. at Work," 25 cents; "Year Book of Missions," 20 cents; "Life Sketches," each 2 cents; Letters; *Missionary Herald;* "Music from Foreign Missionary Fields," 20 cents.

Woman's Board of Missions for the Pacific

An Adventure in Brotherhood

Such was the experience of the train loads of students that went from the Coast to Indianapolis. They are still busy in deputation work, that takes them in teams to meet all the engagements they can possibly take. Touching lightly the fun and the fellowship, they go with remarkable directness to that which is most worth while—to the great problems of racial relations and world peace; they have learned to think in world terms, and show marked consecration to a Christian solution for these problems. Week-end conferences have been held in many places, notably one at the College of the Pacific, in February, attended by more than a hundred Volunteers.

At Pomona College

Eleven delegates went to Indianapolis and weekly forums are stimulating great interest. Seventy have recently expressed a desire for Christian work:—

Foreign Missions	8	Y. M. C. A.	4
Religious Education	6	Pastorate	15
Boys' Work	1	Social Service	33

All Boy, Too

"Theodore was a very dear, lovable boy, and all boy too," wrote his aunt, Mrs. Mary E. Fairbank, when the sad cable came, announcing the death of Theodore Beals the last of January, of appendicitis. Only a few days before, his mother had written of the children so well and happy, all at home in Wai for the holidays, and getting ready to go back to Kodai. The children of the missions are among the very best missionaries; such is the tribute one hears from the natives everywhere; and well we know the sorrow of this sudden cloud is very deep and hard to bear for every one who knew this promising child. Many a Hindu mother learned her first lesson in child welfare and baby hygiene as she watched the skillful Dr. Rose Beals bathe her lovely babies; and many a grateful patient was made glad by the sweet ministry of little children as little Theodore and the rest, on a Sunday morning, laid upon the pillows of the sick the bouquets they had made of sweet-smelling flowers—roses, jasmine, tube-roses, honeysuckle, phlox, and geraniums. The light those dear child missionaries shed in Wai will never go out. Our joy in the ministry, and sympathy in this great sorrow, will be keenly felt wherever the message of this bereavement goes.

At Wai

Miss Ruth Andrews will surely be appreciated in this time of need. The workers have written most enthusiastically of the rich prize they have in her. Arriving on Saturday, by Monday morning she was tackling her job in the hospital with an enthusiasm and energy that nearly took their breath away. Having been born in India, she has a sympathy with and knowledge of the people that is a resource for any missionary, and she has a running start on the language.

Miss Andrews enjoyed the long journey to Wai very much. Of the place she says: "It really is very beautiful, with mountains on every side; and at sunrise, when I am going to my work, and at sunset, when returning, the colors run riot in the sky, and are reflected in the hills. The beauty around us will, I hope, help to keep me from getting homesick for California."

Contrasts

We know of a Station that received a perfectly wonderful box. It contained gauze hospital supplies of all kinds, just what was much needed. It was a huge box, with contents costing $20, but most worth while, because everything in it was absolutely needed.

But there was another one that was filled with old aprons and worn-out collars and dozens of old valentines that could not possibly be used. Just drop a line to our Executive Secretary and she will send you a complete and carefully prepared list of desirable gifts for the separate countries—lists that are a veritable inspiration in themselves.

For China

The study books for the autumn on China are already announced, and will soon be in the hands of those who are preparing for the summer conferences. We should begin at once to collect not only books, but pictures, curios, excerpts, and references for the great and fascinating study before us.

Have You Read?

"The Story of a Japanese Convert," by Kanzo Uchimura, the independent Christian leader to whom Fisher refers in "Creative Forces," will give a new realization of what a foreign student must undergo in his efforts to "feel after God." It makes it seem like a miracle that Neesima was led to the home of Alpheus Hardy, and saved the terrific testing that might have been more than he could have borne in addition to all he had endured. Kimura, in "The Upward Trail," was once a student at the College of the Pacific, in California; it was probably not in college, but out of it, that he went through with the tests that try a man's soul.

ATTENTION!

All of you who are interested in the cause of Christian education in Japan read this.

$100,000 ENDOWMENT

The Doshisha, Kyoto, Japan, has been granted government recognition as a University. $300,000 are

NEEDED FOR

the total endowment required by the Department of Education in order to keep this recognition. $200,000 have been provided for in Japan. $100,000 must be secured for

THE JUBILEE FUND OF

the Doshisha by 1925. If we do not get this we shall lose our standing as an institution, and

THE DOSHISHA

which Neesima founded in prayer and tears will lose in power and prestige as a Christian institution.

THE GREAT EARTHQUAKE

which shook Japan to its foundations last September, while it did not destroy our buildings, brought great financial loss to those from whom we hoped to get money. This

MAKES IT IMPOSSIBLE

for us to meet our requirements by a campaign there. We cannot expect

TO RAISE MONEY IN JAPAN

for several years. Therefore, for the first time in its history, the Doshisha is asking

CHRISTIAN AMERICA

in a large way, to help meet its needs. It has been upholding Christian ideals and standards in the Orient for nearly fifty years. 1,200 of its 3,600 students are church members. Christian ideals are being given, and must be given, to Young Japan. In order that this may be done in a more vital way in the future than it has in the past, America

MUST HELP

It is imperative that aid come to us as soon as possible so that we can make our plans. So

IMMEDIATELY

on reading this please send your pledge or your check to F. A. Gaskins, Treasurer, 14 Beacon Street, Boston, Mass., who has consented to receive and transmit funds for the Trustees of Doshisha.

DANJO EBINA, *President.*

FUTURE MISSIONARIES?

Here is a bunch of missionaries' children at the Auburndale Missionary Home. They are apparently under the close supervision of Dr. Scott, who, with Mrs. Scott, superintends the Home. If it were not for a home of this nature the missionaries on the field would suffer much more than they do even now. The education of their children in America is one of the vital questions that enter into the lives of our foreign missionaries. Granting that a suitable home can be found, which is not always possible, the necessary separation from their children in the formative period of life calls for much self-denial. This is perhaps the greatest hardship the missionary ever has to face.

To meet this contingency, the Walker Home for missionary children is maintained. It was founded by a missionary, Mrs. E. H. Walker, formerly of Diarbekir, Eastern Turkey.

It is surprising to note how many children of missionaries decide later to go back "home." They return to the land of their birth and take up work with the peoples whose language they imbibe from childhood. Often when they come to America for education, they come with the idea of never going back; but the germ works, and before long many of them are filled with a burning purpose to get back to their people. American born, they remain Americans; yet, withal, they have the international point of view and the world heart. America has no stronger bonds uniting her to the peoples of the world than such personalities as you see here.

THE AUBURNDALE MISSIONARY HOME

Missionaries on the field and friends at home will be glad to get this new glimpse of the Walker Missionary Home at Auburndale, Mass. The picture was taken by Rev. Ralph Harlow of Turkey. The main building appears. This accommodates thirty-five. Behind it is Walker Cottage, accommodating sixteen, particularly adult missionaries on furlough. To the right can be seen the Lodge, a six-room furnished cottage for a family at a small rental.

Now that the Tank Home at Oberlin has been given up, much greater pressure is being brought to bear upon the Auburndale Home to meet the needs of the missionaries and their children. Indeed, the demand is so great that now the managers are obliged to raise **$10,000 for another small cottage.** This need is urgent. The cottage will have five or six rooms for light housekeeping, so that another missionary family may have a quiet bit of American home life during their short sojourn with us.

This year the Home has entertained missionary guests from Africa, China, India, Japan, Turkey, the Balkans, Mexico, and the Philippines. The permanent guests during the year numbered seventy-one adults and forty-seven young people and children. One hundred thirty-nine transient guests were entertained, including missionaries, children of missionaries, and college students at vacation time. For a short period seventeen Oriental students were entertained at different times.

The property is held by the American Board. The Prudential Committee of the Board appoints a Board of Trustees; also a Board of Managers, the latter being entrusted with the conduct and management of the Home, including the securing of funds necessary for running expenses over and above the income from guests and endowment. The Board of Managers has to raise annually, by special gifts, from fifteen hundred to two thousand dollars.

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THE SCHOOL OF RELIGION

Constantinople, November, 1923

There is nothing very spectacular about a school of this kind. The really spectacular things are going on in the minds of students who are breaking new paths in their thought. Dean Pye and I yield to none in our sense of the importance of this kind of work, and we are happy indeed to feel the strengthened pulse of the American Board and its constituency. I wish we might look forward to a group of a dozen or more new American personnel this next year. I am coming very definitely to the opinion that there are a good many of the American Board personnel on the field at the present moment who are inwardly rebelling against carrying on in the face of present difficulties. This is largely due to the fact that they cannot forget or forgive what is past. There ought to be no question of our surrendering the field, and the only way to hold it seems to be to get new reinforcements.

Extract from a letter to Mr. Bell from Fred Goodsell, Constantinople, November 21, 1923.

Mr. Goodsell, the Director, stands at lower left-hand corner. Mr. Pye is just above his left shoulder.

"FOR THEIR SAKES"

Concluded from page 175

in the modern world. He prepared Himself with such deep searching of the mind of God that He was able to meet them with a spirit which has since moved the heart of the world as nothing else in all history. If we, through our missionary activities, are to move the hearts of the world—and what else do we desire to do—can we find any better way of service and preparation than that which our Master used? We are not His servants in this work, but His friends; and He said that friends would understand what their Master lived and died for. This is the challenge of the Lenten season—that we seek to become men and women of understanding, first of Him, and then of ourselves, and lastly, of the world to which we belong and in which we must carry on what He began.

The *Chinese Recorder* argues that China's great difficulty is not politics nor perversity, but poverty. The struggle for subsistence dominates China's life, in contrast to the west, where the struggle is over the biggest surplus. Threatened hunger is the cause of much disturbance in the past and present, and is the leading explanation of banditry. It is found that the margin of safety for existence in China is exceedingly low; exploitation is therefore correspondingly easy. This tends to make cupidity easy. "Cupidity is, after all, a feverish eagerness to meet material needs. Hungry people easily become reckless." "This problem of national poverty," it is urged, "has never been tackled in any adequate way. Were the people of the west so near slipping over the starvation line as millions of Chinese always are, revolution would be much more common there than it is or has been in China." All this emphasizes the importance of the measures being taken by mission boards in China to introduce better methods of agriculture, to stimulate afforestation, and above all, to encourage the building of good roads. It is known that China, properly developed, has abundant resources for her vast population.

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NEWS NOTES

We learn from Pres. George E. White, of Anatolia College, who is now at Salonica, that the "Anatolia Preparatory School" has opened in Salonica. The date set for the opening was Wednesday, January 23. We hope to hear more from this. The beginning is made of this modest preparatory school without a single library book. Textbooks, however, are in hand, and perhaps advances, and need of other books will be met by the friends of the school. The boys seem eager for easy reading on such lines as biography, records of achievement, success in business, and the like. Simple instruction in science and useful information all around the circle of human knowledge and interests will have their useful place. Dictionaries and cyclopedias, too, are part of the stock of a library for service in any such school. These ought to be furnished. We are glad that this school is going on *ad interim*, and that the day may soon come when Anatolia College will find a good resting place. If it cannot return to Anatolia itself and to Marsovan, there surely will be found some advantageous place for it in Greece.

Only seven Chinese students have ever received an American PH.D., and the latest of these is Miss Sui Wang, who has just received her degree from Northwestern University. Her picture appeared in the *New York Times* on Sunday, January 27, and she has been "filmed" in a moving picture taken on the Northwestern campus. Miss Wang has accepted a position on the faculty of Yenching College, in the department of education. She is assisting in the financial campaign for Peking University this spring, and will sail for China in time to take up her work at Yenching in the fall.

"I have been told by people in the business that the American tobacco combine aims to put a cigarette into the mouth of every black man in Africa. A representative of the American Chicle Company was sent out here two or three years ago, commissioned to put a stick of chewing-gum into every black mouth; and now a South African Dried Fruit Company is distributing thousands of tons of raisins in the attempt to get every black mouth accustomed to eating raisins. There seems to be no lack of attempts to reach the black man's stomach. But if more of this financial strength could be re-directed in the direction of reaching the black man's heart and soul, our task in this country would be much simpler."

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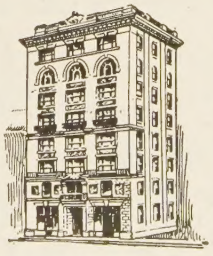

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MISSIONARY PERSONALIA

Tadao Hara, whose picture is given here, is the son of a Kumiai pastor who died fifteen years ago. His mother was a teacher in the Women's Evangelistic School at Kobe. He himself is a graduate of the Doshisha and Oberlin Theological Seminaries, and has just finished his studies at Union. He has returned to Japan to take up again his pastoral duties in the Kumiai Church.

Mr. Hara believes that because of the deep-seated prejudices, the materialistic tendencies, and the tremendous social, political, and educational problems of modern Japan, it "will not be easy to make Christianity known to the people of Japan or to Christianize Japan within two or three hundred years." He says: "We can only lay the foundations now. I am going back to Japan to help make Christianity known—the love of God, and Christ the revealer of God. I have a memorable experience to fall back upon. My father was sick abed for ten years, and mother had to support the family. It became clear that she could not earn more than half that was necessary. Father preferred, as he said, to starve to death rather than beg for help. So sometimes we did not have a cent of cash. Father relied wholly on God. And God helped us. God gave us just enough money, and food as needed. This continued throughout those years till my father's death. My parents had several wonderful experiences of like nature. They received money from absolutely unknown people at just the right time. God is working still. His love is great. I believe He watches us and feeds us. Please remember those who are working in Japan for God's and Christ's sake, for the establishment of friendly relations between nations and for the world peace. Please remember us in your prayers. I hope you can send more missionaries to help us to Christianize Japan and the Orient. You have sent already some of your friends to the Orient, but we want more. We wish to make the whole world the Kingdom of God."

TADAO HARA

It is good to learn that our veteran missionary in Japan, Miss Cornelia Judson, is now, after her long service of thirty-seven years,

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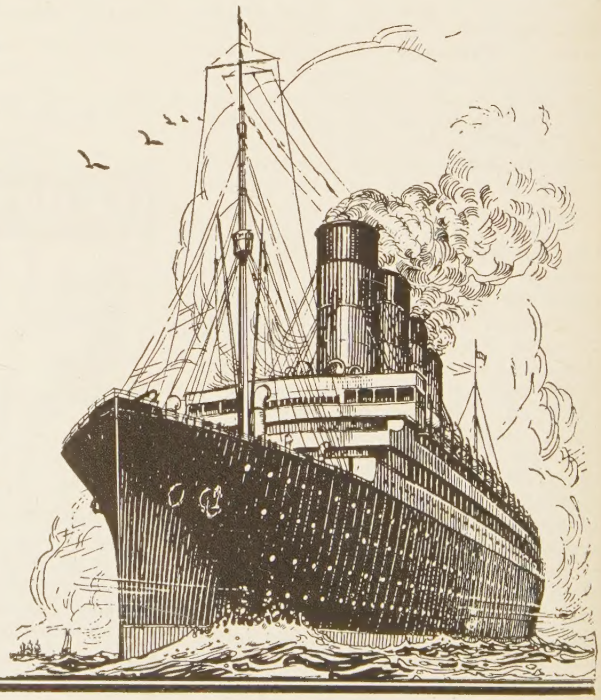

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having the joy of seeing the results of her work. In every letter from Miss Judson she speaks of graduates of the Night School and the Girls' School, which was formerly under her care, telling about individuals who have become useful Christians and brought credit to their school. Since giving the Girls' School over to another missionary, Miss Judson has concentrated her energies upon the Night School, with its various departments, including kindergarten, mothers' meeting, and three Sunday Schools. The latest development is a morning class corresponding to the Night School work and using the same building. Just now, two men who owe a great deal to the Night School, are in this country; one studying at Oberlin and the other at Union Theological Seminary, New York. Both were former students, who afterwards graduated from the Doshisha, and both have taught in the Night School, although one is now pledged to return to the Doshisha. In a recent letter, Miss Judson has much to say about the encouragements of her work. For instance, she writes:—

"Not long ago, a well-dressed man, immaculate in dress, collar, and cuffs, with a fine, intelligent, truly spiritual face, came to call on me. I did not recognize him. He introduced himself as one of my younger boys, long, long ago, in Uwajima. He came to my Bible class, and from that began to attend church, kept on, and was baptized in the Congregational Church there. Later, he was drawn into work in connection with the Presbyterians, and not long ago was sent to open a chapel in Kumamachi (Bear Town), far up on distant Kumayama (Bear Mountain), on whose beautiful slopes and bare head I daily love to watch the cloud shadows.

"The work in Kumamachi, now carried on by the Presbyterians because they have an evangelist whose time has long been given to touring through the mountain villages, began in the home of a man whose sisters and cousins long ago came, one after the other, to the Girls' School, and were all very dear and true friends."

Mrs. Richard Rose and Miss Louise Wheeler (B.), both of Sholapur, Marathi Mission, have been in

Concluded on page 196

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MISSIONARY PERSONALIA

Concluded from page 195

the hospital at Miraj for surgical care. Encouraging word comes of their convalescence.

Miss Dorothy Bascom (I.), North Dakota's own missionary, has finished her work at the Nanking language school and gone to her own station, Shaowu. Miss Frances K. Bement (I.), pioneer woman missionary of that station, says:—

"We are delighted with our new recruit, Miss Dorothy Bascom, and she seems to be pleased with her new home and work. Last night our Lombard School girls gave her 'a happy welcome,' which consisted of songs well sung, a prayer of gratitude by one of them, and three plays, 'Robin Hood,' the 'Merchant of Venice,' and another. After it was all over, Miss Bascom praised them and their acting, and then said enthusiastically, 'and they are all ours.' It surely does one good to see her real appreciation of all that has been done or attempted. She has already begun teaching two English classes and a few music pupils, and she plays with the girls, and they say that she is like Miss Funk (I.). So you see she must be fine."

Miss Frances Bement (I.) herself, though her regular work with the schools was quite enough for one person, has also had charge of the women's medical work this year, because of her doctor sister's illness. Six hundred patients in ten days is doing pretty well for an amateur. No wonder Miss Bascom's arrival was joyously acclaimed both by Miss Bement and by her junior associate in the school work, Miss Leona Burr (I.).

In a letter from one of our Africa missionaries, he suggests that some readers of the *Missionary Herald* may like to bestow on the Rhodesia Branch "a safe, an adding machine, and some victrola records." We gladly pass on this suggestion from Rev. J. P. Dysart. He says the safe is needed at Gogoyo for protection against fire and theft; an adding machine would save much time and worry to the one in charge of station accounts; while the victrola records would be used mostly for the pleasure of the native people, who eagerly watch for chances to hear the missionaries' victrola. Any one wishing to gratify these needs should correspond with Mr. Dysart, in care of Mr. Harvey L. Meeken, Business Agent, 14 Beacon Street, Boston.

Miss Katie Wilcox (B.), of the Madura Mission, whose serious illness has given cause for grave anxiety, is reported as improving slowly.

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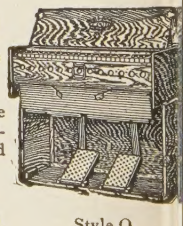

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